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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JANUARY 7, 1837. NO. 804.---VOL. XVI.---NO. 1.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

MARTHA'S VINEYARD.

Mr Joseph Thaxter, to whom I alluded in my last letter, was born in Hingham in the year 1744. He was in youth a cooper by trade. It is reported of him that in consequence of good luck in the purchase of a lottery ticket he was induced to prepare himself for college. He entered Cambridge and was graduated in '68. Either before or after his Collegiate course he taught school in his native town and always went by the title of Master Thaxter or Master Jo. Though he made subsequently some advance in the study of medicine, he did not give himself to its practice. Divinity became his favorite pursuit and profession. He commenced preaching in 1771, and remained faithful to the cause of his master until removed by death in 1827, a period of 56 years. In '76 he entered the army as chaplain. His commission to fill this station is an interesting document.

COMMISSION.

The Council of the Colony of the Massachusetts Bay—to Joseph Thaxter, Gentleman, greeting.

We being informed of your exemplary life and manners, and reposing especial trust in your abilities and good conduct—do, by these presents, constitute and appoint you, the said Joseph Thaxter, to be Chaplain of the Regiment whereof John Robertson Esq. is Colonel, raised by this Colony to reinforce the American Army until the first day of April next. You are therefore carefully and diligently to inculcate on the minds of the soldiers of said Regiment as well by example as precept the duties of religion and morality and a fervent love to their country and in all respects to discharge the duty of a Chaplain in said Regiment observing from time to time such orders and instructions as you shall receive from your superior officers according to military rules and discipline established by the American Congress—in pursuance of the trust reposed in you, for which this shall be your sufficient warrant.

Given under our hands and the seal of the said colony at Watertown, the twenty third day of Jan. 1776, in the sixteenth year of the reign of his Majesty King George the third.

By Command of the Major part of the Council,

PEREZ MORTON, *D. Secy.*

At the commencement of the revolution, on the 19th April '75, before his appointment as Chaplain, he was at Concord bridge. During the war he was present as chaplain at Cambridge, White-plains, North-river and New Jersey until March '71. In '80 he became Pastor of the church in Edgartown. His salary was originally £100. In the latter part of his life it was reduced to £275. There has been some difference of opinion particularly on the Vineyard, as to the religious views of Mr. T. He was unquestionably liberal. To verify this assertion beyond a doubt a few passages will be subjoined, taken here and there from his discourses—of which he wrote some 2500.

'Those who make Jesus Christ and the great eternal Jehovah the same being take away my Savior—I cannot find him in their books—but I bless God I can find him in my Bible.'

'To think well of his nature is necessary to the dignity and happiness of man. There is a decent pride which is congenial to virtue. That consciousness of innate dignity which shows him the glory of his nature will be his best protection from the meanness of vice. Where this consciousness is wanting, there can be no sense of moral honor, and consequently none of the higher principles of action. What can you expect from him who says it is his nature to be mean and selfish, and who can doubt that he who thinks thus, thinks from the experience of his own heart, from the tendency of his own inclinations. Let it always be remembered, that he who would persuade men to be good, ought to show them that they are great. We may venture to affirm that a bad heart and a truly philosophic head have never been united in the same individual. Vicious inclinations not only corrupt the heart, but if indulged, darken the understanding, and in this way lead to false reasoning. Virtue alone is on the side of truth. No man will take pains to practice virtue who has not a high sense of the dignity of his nature, and the worth of his precious and immortal soul. The more we contemplate the dignity of man as a rational and immortal being, the higher sense we shall have of the worth of our souls, and the greater and the more irresistible will be our motives to the practice of virtue and religion. We shall fear to degrade ourselves by base and vile actions. It is the practice of piety and virtue that dignifies and exalts human nature. It gives the mind an elevation above the vain and empty pleasures of this vain and transitory life. It raises it to contemplate scenes of future bliss in the heavenly world, where disrobed of mortality, the rough passions, and craving appetites that now war against our happiness, we shall be raised to the highest dignity, partake of angelic joys and drink of rivers of pleasure that flow at God's right hand forever more.'

'May I never be led to judge a brother or send him to hell for what I may think an error—He may be right and I wrong—Let the error be on which side it may, he that judgeth is guilty of a much greater error by a wilful transgression of the law of Christ.'

Oct. 9th, 1772. 'In the beginning God made man after his own Image, that is, in a small degree of similitude; for he was created a free, rational, moral agent and was exempt from the pollution of sin and guilt. He had an immortal soul, furnished with noble faculties and powers, but being left to act freely, he fell from his original rectitude, not by a fatal necessity, nor by a decree that he should fall. For if it was, then man could not, had it not in his power to stand, and if he had not, he could not be blame worthy, or condemned therefore. If man fell by a fatal necessity he was nothing more than a machine or instrument, and these are not chargeable with the actions which are done with them. The agent that exercises the instrument is chargeable with the action; for example, the knife with which a man is stabbed is not guilty of murder, but the man who made use of it is justly chargeable with the crime. So then if man fell through necessity he could not be guilty, but that power which laid him under the necessity, which could be no other than his Creator, which is making God the author of sin, which is contrary to his being and perfections. For God to be the author of sin, would be to destroy himself. I trust there are none present who would be so weak and profane as to charge God as being the author of the sins which are committed by them. No. Let God be just but every man a liar.'

Mr T. was a very industrious man. He not only wrote his 2500 sermons, which one would think enough for a man to do in the course of a life however long—but beside the other avocations of a minister, as he told a friend—'did one fifth of the work of his house from the bottom of the cellar to the top of the chimnies—made his own water-pails and even hollowed the staves with a bent razor'—

He was in the habit for many years of walking from E. to Holmes Hole, a distance of eight miles, to preach a lecture on Sunday evening—and of crossing to the island of Chappequiddick one evening of every week for a like purpose.

At one time he was the only clergyman and physician on the island. Mr T. read much, especially in the ancient tongues. His Greek Testament he perused every day. His counsel to young clergymen was—always consult your Greek Testament before you sit down to write a sermon. When it is considered that he was ever subject to paroxysms of the sick-head-ache and was rendered useless by their frequency and severity for no less than a fourteenth part of his whole life—six entire years—it must be acknowledged that he accomplished wonders. Incredible as it may be—he was absent from his pulpit but five sabbaths on account of sickness through his whole ministry of 47 years. He must have led a very simple life, if his practice accorded with his preaching, for it was a maxim of his, that brown bread and black i. e. (bohea) tea were good enough for ministers. Many pleasant anecdotes are related of Mr T. some of which, as I have made a beginning, I will throw together in this connection as they have been communicated to me by those who best knew him.

Years ago when Dr. B. was on the island. He and Mr T. met and were introduced at the house of a mutual friend. This is Mr Thaxter—educated at Cambridge and therefore I conclude, an Unitarian—said the Dr—I profess to be—was the reply—very sorry to hear it—rejoined the Dr. Bad doctrine, Sir; bad doctrine—not scriptural, Sir; not scriptural. This is Dr Beecher from Connecticut, resumed Mr T. and therefore I conclude a Trinitarian—I hope so—replied the Dr. Very sorry to hear it, rejoined Mr T. Bad doctrine, Sir, bad doctrine—not Scriptural, Sir, not Scriptural.

Dr B. was very free with Mr Thaxter; asked him a great many questions about doctrinal subjects. Now says Mr T., I have answered you in the simplicity and integrity of my heart and given you exactly my views on many points. I hope you will be as ready to answer some questions that I will put to you. I will endeavor to, replied the Dr. Can you tell me then what is the meaning of these words—'ye which have followed me in the *regeneration*, when the Son of man shall sit in the throne of his glory' I cannot tell—said the Dr. What, replied Mr T. not understand the meaning when the word is used here for the first time in Scripture and is the foundation of all your preaching? I never had any particular thoughts on this passage—never?—I am surprised. Are you willing, says the Dr, to tell me what you think is the meaning? No sir, was the reply, if you don't know you had better go home and study your Testament. In conversation with him at this time or afterwards, Mr T. used nearly these words—There are a few of my flock left about me—families which I have visited in sickness and sorrow—children, whom I have presented in baptism at the altar and if you have come, said he, with strong emotion, to draw them away and embitter the days of an old man—you ought to hang your head for shame.

Some one on the island dislocated his limb. Mr T. who always had the reputation of being the best bone-setter on the island, put it in place—What is to pay, asked his relieved patient. He replied—if rich—75 cts. —if poor—nothing.

A friend once asked him why he wrote such labored sermons when his people would be satisfied with those far inferior. His reply deserves to be written in letters of gold—would you have me go into the sanctuary with unbeaten oil or a worthless offering?

To a friend who was going out of town—said Mr T. you had better take your cloak. Why, Sir, it is fair weather. Take your cloak in fair weather—any fool would take it in foul.

Speaking to his wife about his parishioners—he said—If they give you any thing, wife—take it and thank them. If they offer me a fish, though I have plenty at home—I take it and thank them—and on my way home toss it into the first pool. He used to say to himself—be careful now Mr Thaxter, and don't preach for money—and he satisfied himself that he did not as he was quite as contented with a salary of $275 as with £100.

One of the deacons of his church was asked by some individual, what he thought of the weather—what he considered the prospect—I hardly know replied the deacon—for I am not very weather-wise. Mr T. being in company, subjoined—no, nor much *otherwise*.

Mr Thaxter was a man of a good deal of natural eloquence and gifted in prayer. An evidence of the latter, is a singular fact told me by one of his brothers in the ministry. He was present at an ordination some where in the Southern part of the State, and though not a member of the council convened to take a part in the exercises—he was unanimously requested, contrary to all usage, to take that part which constitutes the essence of the rite—viz., the ordaining prayer.

Mr T. was a very benevolent man. I have been informed that not seldom he has got up at midnight and crossed to the island of Chappequiddick to visit the sick—and that when he has been down in Town, (for he lived on the outskirts thereof) and filled his basket with vegetables and more substantial things, he has stopped on his return to see this family and that family of his parish and ere he has reached home, many times he has found his basket empty.

Mr Thaxter was settled as Pastor not only of a congregation, but of the Town—and one would have no doubt of it from the size of the old Church. He was very successful in the ministry. The first year he added 53 to the church and baptised 147. After some years however the unity and peace of his society were broken. The love for sects inherent in human nature occasioned the rise of several within his territorial Parish. All Israel however were not backsliders—Many clung to him as strongly as he clung to them. The simple annals of his ministry can afford of course but little variety. Towards the latter part of his life on the 17th of June 1825 he was present at the laying of the corner-stone of the Bunker Hill Monument—and offered a simple and solemn prayer of consecration—I have it in his very words, and send it to you as it seems to me worthy of preservation. He was at this time over 80 years old.

PRAYER.

'O, thou who rules supreme in the armies of heaven and doest whatsoever seemest to thee good among the children of men below, we desire at this time to remember thy loving kindness to our pious ancestors in rescuing them from a land of intolerance and persecution. We thank thee that thou didst conduct them in safety through the mighty deep to this then howling wilderness—that thou didst protect and defend them when few and helpless. We thank thee that by thy blessing on their endeavors and labors, the wilderness was soon made to blossom like the rose. We thank thee that thou didst animate them with an invincible attachment to religion and liberty—that they adopted such wise institutions. We thank thee that they so early established our University from which have flowed such streams as have made glad the cities of our God; that thou hast raised up of our own sons, wise, learned, and brave to guide in the great and important affairs both of church and state. May thy blessing rest on that Seminary and continue it for a name and praise as long as the sun and moon shall endure. We thank thee that by the wisdom and fortitude of our fathers every attempt to infringe our rights and privileges were defeated, and that we were never in bondage to any. We thank thee that when our country was invaded by the armies of our mother country, thou didst raise up wise counsellors and unshaken patriots, who at the risk of life and fortune not only defended our country but raised it to the rank of a nation among the nations of the earth. We thank thee that thou hast blessed us with a constitution of government which, if duly administered, secures to all, high and low, rich and poor, their invaluable rights and privileges. We ask thy blessing on our President and Congress—on our Governors and Legislators, on our Judges and all our civil officers. Make them, we beseech thee, ministers of God for good to thy people. Bless the ministers of the Gospel and make them happy instruments in thine hands of destroying Satan's kingdom and of building up the Redeemer's. We thank thee that in thy good providence we are assembled to lay the foundation of a monument, not for the purpose of idolatry, but a standing monument to the rising and future generations, that they may be excited to search the history of our country and learn to know the greatness of thy loving-kindness to our nation—May the service of this day be performed under the most profound awe of thy glorious Majesty and be an acceptable sacrifice. We thank thee for the unparalelled progress and improvement in arts and sciences, in agriculture and manufactures, in navigation and commerce—whereby our land has become the glory of all lands. We thank thee that the light which came from the East, and has enlightened this Western world is now reflected back—and that the nations of Europe are now learning lessons of wisdom from our infant nation. We pray thee that these rays may be spread and shine with greater power until the rod of oppression shall be broken through the whole world and all mankind become wise and free and happy. We humbly ask and offer all in the name of Jesus Christ, our great and glorious Mediator—through whom be glory unto God the Father now and forever—Amen.'

Not long after this event—in '27—well-stricken in years—the snow-white hairs of above four-score winters playing around his venerable head—he was taken hence like a shock of corn gathered in its season. The highest praise can be awarded to Mr Thaxter, that of being a good and holy man to the close of his lengthened life. He stood the test of our Savior's ordeal, *enduring* unto the end. As he lived—so he died. His last words were memorable and inspiring. 'My faith is unshaken, my hope is unclouded'—On the marble monument erected to his memory by his children—it is beautifully said—'Full of the hope of a blessed immortality—he sweetly fell asleep in Jesus.' He has left an impression of himself that will not soon be obliterated. His virtues yet speak with eloquent effect.

'Ev'n in his ashes live their wonted fires'—

* * * * * *

A few words more before I close this letter.

It is a natural subject of inquiry what the prospect is for the formation of a liberal Society in Edgartown. It has been already observed that there are but 1500 inhabitants in E. and already three Societies. Two of these may be said to be flourishing. Of course the prospect for another cannot be very encouraging. There are however a great many Unitarians in the place. Originally they were the parishioners of Mr Thaxter—but since his death they have become joined unto idols. Through the influence of a follower of Burchard most of them have been whipped into the traces of Orthodoxy, and now they have been so long in them, have got so accustomed to them and find it so much for their worldly interest to continue submissive that there is but little hope. There are a few who have ever been 'faithful found among the faithless' and they are some of the most respectable and influential people in the place. These together with a sprinkling from every denomination, Baptists, Methodists, Orthodox and Universalists constituted my audience—in numbers an 150. This was the consequence of holding the afternoon service at 3 o'clock and sometimes as late as 6, after the hour for tea—as every meal is served earlier in Edgartown than on the main—in summer breakfast at 6, dinner at 12, and supper at half past 4 or 5.

In Spring an effort will probably be made to rekindle the embers of what we consider the true faith—and whether very successful or not—a clergyman may be sure of a fair support as long as he perseveres in the good cause. We hope they will not have reason to be discouraged and that Zion will arise, her light shine, and unto her many people be gathered.

Here, Mr Editor, I take occasion to thank you for your indulgence, and bring my communications,—unexpectedly become a series—to a close.

Yours, S. A. D.

[From the Presbyterian.]

INTERESTING CORRESPONDENCE.

Copy of a Letter from the late Dr Porter, President of the Theological Seminary at Andover, to Dr Beecher.

Andover, May 22d, 1836.

My dear Brother,—Though I can scarcely command one moment, for writing, amid the hurry of preparations for a journey which have accumulated upon me at this time, by the severe illness under which I have been suffering; I cannot quietly let slip the present opportunity to express to you some of the thoughts with which my heart is burdened. You are already aware that I have felt some serious apprehensions respecting certain changes in your theological opinions, which you profess to have made of late years; that is, as some of your remarks imply, changes gradually made during many years; others, that they are chiefly quite recent.

I can not, and I need not spend time in professions. You are my old friend, and know that I have as much confidence in your integrity as a man and a master as you could demand. I need not stipulate that you shall not misconstrue my motives. I know you will not, and whatever is amiss in my manner you will excuse. I claim no right to dictate how you shall think and preach; but I claim the right to tell you all my heart on any subject, as a man talks to his friend. It is several years since occasional remarks from Connecticut ministers, and one transient conversation with you, gave me some apprehensions as to your views; but nothing serious existed in my mind till I heard and read some speculations of your son, in which I understood you too, coincide; and heard the echo of your own sermons in Boston; and had from you in conversation some disclosure of your views, and what I understood as an acknowledgment of general coincidence with the published views of Doctor Taylor.

If you ask me here to specify what I think wrong in your, or Dr Taylor's views;—one of the worst faults I find, is, the indefinite and obscure character of these views. In all the annals of Theological discussion, I have seen no match for Dr Taylor's obscurity. I mean when a man has good sense, as he has, and can preach with perspicuity. And as for you, who certainly can speak and write as clearly as any man on common subjects, I understand that you, as well as Dr Taylor, are beginning to complain, (as system-makers have been wont to do) that you are misunderstood. So far as I have any distinct conceptions of the new views embraced by you, or ascribed to you, the faults I find are chiefly these, viz. That those views are not built on the Bible, but on philosophical theories as to man's mind and powers of agency; that your preaching does not draw its proof from the Scriptures, and therefore does not lead man to 'search the Scriptures' as much as the plain, serious preaching common in New England pulpits; that you exalt one part of Calvinism, viz. human agency, so as virtually to lose sight of its correlate, human dependence; and thus make regeneration so a result of means and instrumentality, that the sinner is born rather 'of blood or of the will of man than of God,' and finally, that your views would cherish presumptuous reliance on means in ministers, and in penitent sinners so as (in direct contravention of your own meaning) to frustrate revivals of religion. It is certainly more consistent with the Bible to represent a well instructed, anxious, inquiring sinner as more likely to be saved, than one who is ignorant and careless, or else means would be useless. And though I presume your meaning goes no farther than this, I apprehend your system goes much farther in effect, as you are understood; for you are understood to propose that you will take a sinner, careless though he may be, and in a certain process of means, attended on with an unholy heart, you will in a moderate period return him a converted man. In other words, you are supposed to be thus unwittingly reviving the Arminian notion of gradual regeneration by light, or what has been sometimes termed reliance on unregenerate doings. Much of this you will say, is mistake; this presents another aspect of the case. Whether you suppose your new views to respect the substance of Calvinism, or the modes of exhibition, is perhaps not very important, while you do make the impression on Calvinists, and anti-Calvinists that you are modifying the system in its essential parts; and that unconsciously to yourself, with an improper confidence that the Gospel as you preach it, will awaken no objections in ungodly men. Your remarks to me implied that in the general current of Calvinistic preaching in New England, there is a great and radical fault in making the Gospel offensive by the manner of exhibition. Now there always will be some rash and unskillful preachers; and I have no doubt that our venerable fathers, Mills and Hillock (e. g.) sometimes strained points; but as a general thing it never was so, and never will be in our pulpits, that an indiscreet fidelity is the leading defect of preachers. A thousand causes will prevent it. I lament that you are making the impression to which I have alluded, for several reasons.

1. The real Gospel however skillfully published, if preached clearly will be opposed. Experience has decided this. If you say, this has resulted from the wrong mode of preaching, I add—God has decided in his word that 'the carnal mind is enmity against himself.' Christ preached wisely, no doubt, yet to his hearers he says, (not, ye would have loved me and my Father, if ye had seen our character truly, but) 'Ye have seen and hated both me and my Father.' You alarmed me, brother Beecher, when you explained, as Unitarians do, the opposition of Christ's hearers into their natural prejudices, as Jews; implying that Christ's preaching would not be opposed now. If this is so, Paul made a great mistake when he classed Jews and Gentiles together as enemies to God.

2. I regret the impression you have been making because the grand danger of the ministry has always been a tendency to modify the Gospel to appease opposition. There is a large number of orthodox ministers in New England who, from family alliances, from constitutional delicacy of temper, &c. &c. as I hinted above, will temporize, and make smooth work, from an honest conviction that a full disclosure of the truth would alienate their hearers. The bitter revilings of base men have been gradually and insensibly leading Calvinistic ministers to hide their colors, and recede from their ground. Dr Spring's church at Newburyport, and Park street, especially in Dr Griffin's day, and a few others have stood like the Macedonian phalanx, but others have gone backward. Caution, Caution, has been the watchword of ministers. When they do preach the old standard doctrines, it is in so guarded a phraseology that they are not understood to be the same. You know as well as I, but if I am not mistaken, thirty years ago, ten sermons were preached in New England on Total Depravity and Election to one that is preached on these doctrines now. I know well that fear and interest are not your motives as a preacher. But I suppose you have honestly adopted a philosophical theory, which will lead you (and that with a view to man's salvation) to lean towards a modification of the truth by undue efforts of policy, (I cannot get a better word,) to render it palatable to men. But to bring men's heart's to the Gospel, is quite another thing from bringing the Gospel to their hearts.

3. I lament the impression above stated, because it is a fact, that your mode of preaching has led anti-Calvinists whether Arminians or not to insist that you are not a Calvinist. It becomes you as a man of sense and piety to explain this fact to yourself. And the case becomes still more imperative, if your most substantial and intelligent brethren are apprehensive too. These brethren, if I understand the case, are among the most discriminating and excellent ministers of the land. When I told you how one of them felt on hearing you preach at Haverhill, you said that probably three fourths of your brethren would have the same feelings in the same circumstances. Really, brother, you surprise me by that declaration, accompanied by another, that these good brethren must be brought to the light by gradual and not by violent transition. But why should these good brethren be alarmed should they hear your system preached out? Because they would misunderstand it? Then take care that its basis be not darkness. If you cannot make clear heads, combined with honest hearts, comprehend your meaning, what sort of a system must this be to enlighten and save the world? Why then would these brethren be alarmed. Because they understand your system and solemnly dissent from it? Take care then that its basis be not error. Three fourths of your brethren may dissent from you, and yet they be wrong and you right; but that dissent imposes a solemn claim on you to lay your foundation with care. Who are these brethren? Men whom God has blessed above all others since the Apostles' days, as his own chosen ministers. Men of capacity, and some of them not inferior to yourself in theological knowledge and powers of discrimination. In New England there are three hundred ministers who are men of thought, and some of them of extensive reading. I should not dare to say or think of such men that they would, on any important points of difference between them and me, renounce their opinions and embrace mine when mine should be disclosed to them.

Brace up now, brother Beecher, and bear away with my plainness like a man, as you are. Once in a century or two, the church needs a great reformer to arise. Some of your remarks have seemed to mean (what brother Beecher ten or twenty years ago would not have dreamed of) that you were born for this end; and that the theology of New England is the theatre of operation. I do not tax you with ambition or vanity. I have thought you uncommonly free from both, considering the high estimation you have honorably attained. Of the powers of your tongue and pen for popular impression, no one has a higher estimation than I; and you must long have been conscious of these powers yourself. I have gloried and do glory in your usefulness as a champion of the Sabbath and other great and good objects. But then I do not think you a metaphysician, born to tear up the foundations laid by Edwards. You are a Rhetorician, and a popular reasoner. Your forte is impression by vivid argumentation, and appeal from common sense, and boundless stores of illustration. I praise God that he has given these talents to a man whom I so much love and respect. But I would much sooner trust Dr Hyde, for example, to search out the flaws in a system of metaphysics, than brother Beecher.

4. I lament the above impression because conflicting speculations among the orthodox, are peculiarly unseasonable at the present time. Arminianism received from the hand of Edwards its mortal blow, of which it lingered more than half a century in New England, and died. You and I can remember its last moments in Connecticut, till the race of wig-men for the corporation of Yale was run out. Hopkins with some hyper notions, helped to settle the work begun by Edwards on a firm footing; so that except Cambridge folks, not an Arminian candidate has been to be found, or has been wanted in New England for many a year. Our orthodoxy has settled into a solid, tranquil, Scriptural state; and perhaps no body of ministers since the world began, have been so united, and so manifestly blessed of God, as ministers of New England. For the last thirty-five years, Massachusetts, indeed, has been an exception for a part of that time. Twenty-four years ago Dr Azel Backus and I visited Boston, and found old Calvinists, (Arminians) Calvinists, and Hopkinsians, all pulling different ways, while Connecticut was quiet as a clock. This was then the region for original geniuses, every man having his 'Psalm' and his 'doctrine.' Every man putting forth his 'Bible News,' or his book in some form to show that he was an independent thinker. As the battle has waxed warm with the Unitarians, all these parties have ranged under two banners; and for several years I have rejoiced to see Trinitarians and Calvinists in Massachusetts merging their minor differences and uniting in one phalanx against the common enemy. Judge, then, what must be my anxiety when just at this conjuncture of solemn interest to the church, a battery is opened in Connecticut, and a standard raised, and a campaign begun that threatens to divide our forces; and judge what must be my regret when my most intimate associate (but one,) in the Connecticut fraternity, called to Boston as a captain of the Lord's hosts against the enemies of our faith, gives me to understand that he feels bound to preach such modifications of his former sentiments, as will seriously alarm his best brethren. It were vain to hope that all this alarm will subside in a few months, and that Unitarians will not learn the secret that we are divided. It were vain to hope that any change, touching the vital points of New England orthodoxy can be accomplished silently, or can be accomplished at all without public discussion. The thing has gone thus to its 'Ne Plus' from dread of division; but push it further, and a battle royal is inevitable. Our hills will ring with the noise of conflict. Our brethren at the south and west will turn away with sighing from the land of the Pilgrims, as the region of theological speculation. The Spirit of God will forsake our churches; and Unitarians, Ah! Unitarians! what will they say? Dear brother, if necessity is not upon you, if you are not impelled by a constraining sense of duty to open this campaign, I beg you to pause and think, and pray, and search the Bible still a few months longer, before this Rubicon is passed.

To these crude and hasty thoughts, (which I should not dare to hazard in this rough manner except to you,) I have but one more to add. If necessity is upon you and you must go on without regard to the opinions of your brethren, in good conscience you cannot use the plural pronoun in debate with Unitarians. You should speak for yourself only. You must be aware that on the subject of Infant Damnation for example, your Calvinistic brethren would not have chosen you as an organ to express their views in many respects as you have done.

Now, my dear brother, I must stop, as I have not another moment to spare. If all my apprehensions are needless, I hope they are also harmless, except as they may give pain to your heart, which I would gladly avoid. Your age and standing render you inaccessible to such remarks as I have made, from brethren younger than yourself. From me, your old friend, you will take nothing amiss, and whatever is wrong in this letter, you will forgive.

With unalterable affection your brother,

EBENEZER PORTER.

Extract of a letter from Dr Woods to Rev. Mr Plumer of Richmond Va., dated Andover, Feb. 8, 1836.

My very dear brother—I believe what you say that there is a perfect understanding among those, in every part of our country who are opposed to Calvinism, and that they are acting in concert—that there is an alarming looseness among young preachers; and that there is a

fixed determination to maintain a party holding loose opinions—And that there must be a battle fought here and there and every where (only let it not be fought with carnal weapons.) And I agree with you, that there must be a friendly and brotherly understanding among all who hold fast the great truths of the gospel, and that the love of the truth must bind them together, though they do not think exactly alike on minor points. I agree too, that men of influence must lift up their voice, and that we ought to make known what were the views of distinguished men who have had a high reputation, but have gone to their rest, such as you mention. The fact is, that Dr Porter, Mr Evarts, and Dr Cornelius were most deeply alarmed and distressed with the loose speculations which have come from the New Haven School, and from Mr Finney and others of that Stamp. I know how they all felt, and what a full conviction they had, that the notions which were peculiar to Dr Taylor and Mr Finney, would, if they prevailed, undermine the fair fabric of our evangelical Churches, and spread a System far more unscriptural and pernicious than Wesleyan Methodism. L. Woods.

FOR THE REGISTER AND OBSERVER.

COLERIDGE.

The facts disclosed in the remarks which follow, and which we take from the London Christian Reformer, will have a melancholy interest to the readers of the Register and to a large number of the admirers of that distinguished writer. The regrets however which will arise in their minds from Mr Coleridge's abandoning his Unitarianism, will be rather on his own account for what he himself must have lost in surrendering a pure faith for one so mysterious and contradictory as his seems to have been, so far as he has made it known. He does not seem to have appeared in the pulpit after leaving the Unitarians in defence of any system, and whether he could consistently be numbered among the Episcopalians, having as he said, but four or at farthest, but five articles in his creed, seems to us quite doubtful.

'Never was there a more fearful monument of mental dissipation than Coleridge. The genius to which Scott and Wordsworth paid the homage of their admiration must have been great, yet apart from their and others' praise, where is the foundation for Coleridge's fame? He who could in one evening's conversation sketch out the plan and describe the intended execution of works that would require and deserve the labor of years—of a life, has, in a life that extended through two generations, written little that will be read a century hence, save by the D'Israelis and the eager researchers for literary curiosities. The following picture of the victim of opium ought to terrify every one who ever seeks temporary excitement in the use of that pestiferous drug. Coleridge had been engaged to deliver lectures at the Royal Institution on Poetry and the Fine Arts. This was not long after his return from Malta, where it is supposed he first habituated himself to opium. 'His appearance was generally that of a person struggling with pain and overmastering illness. His lips were baked with feverish heat, and often black in color; and in spite of the water which he continued drinking through the whole course of his lecture, he often seemed to labor under an almost paralytic inability to raise the upper jaw from the lower. In such a state it is clear that nothing could save the lecture itself from reflecting his own feebleness and exhaustion, except the advantage of having been precomposed in some happier mood. But that never happened; most unfortunately he relied upon his extempore ability to carry him through. Now, had he been in spirits, or had he gathered animation and kindled by his own motion, no written lecture could have been more effectual than one of his unpremeditated colloquial harangues. But either he was depressed originally below the point from which any re-ascent was possible, or else this reaction was intercepted by continual disgust, from looking back upon his own ill-success; for assuredly he never once recovered that free and eloquent movement of thought which he could command at any time in a private company.'—It is well known that Coleridge was at one time a professor of Unitarian sentiments, and for a short period a preacher amongst the Unitarians. He was most kindly assisted by Dr Estlin, of Bristol, who interested Sir Benjamin Hobhouse and others of his friends in Coleridge's favor and raised a sum of money for his assistance. When the Rev. John Rowe removed from Shrewsbury to Bristol, interest was made to obtain for Coleridge a settlement with the Unitarian society worshipping in the High Street Chapel, Shrewsbury. He went there to preach, and to some at least of his hearers (as the writer has heard from their own lips) his pulpit services were of the most attractive and fascinating and impressive character. Some description of Coleridge, as he was at this time and on this occasion, is to be found in a lively paper by the late William Hazlitt, entitled, 'My first acquaintance with the Poets.' The proposed engagement at Shrewsbury came to nothing; partly in consequence of Coleridge's unsettled notions on the Lord's Supper, which he declined to administer, and partly to his being called away by a liberal offer on the part of Mr Wedgwood. Coleridge in a few years renounced his Unitarian opinions, and both wrote and spoke against Unitarian doctrines, with strange bitterness. Notwithstanding his obligations to and continued reverence for Dr Estlin, he outraged gratitude and decency so far in a course of lectures at Bristol on Milton's Poems as to speak of Satan as a 'Socinian Sceptic.' The following remarks [these we must omit] by the Opium Eater on Coleridge's early opinions will be regarded as curious by our readers, who will probably not be surprised (or wish it to be otherwise) that a mind so dim, shadowy and imaginative as the writer's from whom we are about to quote should be opposed to Unitarianism and seek something more mysterious than the simplicity of Gospel truth. The argument derived from names is of little worth to any opinions, and ought to do little injury to any system of belief. Let those, however, who are inclined to represent Coleridge as an eminently religious man in his latter years, bethink themselves that Temperance in all its branches is an essential moral duty, and one that can scarcely be claimed for the unhappy victim of opium. Let, too, those who are desirous of throwing in the weight and influence of Coleridge's name into the Anti-Unitarian balance remember that the best energies and purest workings of his intellect, before its powers were lowered or its aim perverted by passion and disappointment, were called forth by and devoted to the support of sentiments at least not Trinitarian. But the daring, romantic and imaginative mind which characterised Coleridge, was in truth at no time of an order that could with safety be appealed to for deciding soberly, calmly and according to evidence merely, any controverted point either in morals or religion.'

FOR THE REGISTER AND OBSERVER.

A PROPOSITION FOR A SAFETY FUND.

It is expected that Massachusetts will soon receive a share of the surplus revenue of the United States. In what way can our legislature dispose of the money to the best advantage for the people of this state? On this question there will doubtless be a diversity of opinion. Having bestowed some attention to the subject, I would respectfully propose the result of my reflections for the consideration of others.

By intelligent men it will be admitted, that the removal of existing evils, and the prevention of evils to which we are exposed, are among the best means of promoting the welfare of individuals, families and communities. Within a few years it has been abundantly stated as the belief of well informed men, that more than three-fourths of the *crime* and *pauperism* of this state has resulted from the use of intoxicating liquors. A little more inquiry and reflection may produce the belief, that three-fourths of all the sufferings, bodily and mental, which are endured by the people of our country are the genuine fruits of their vices, and of their ignorance of the best means of preserving health of body and mind.

What better use, then, could the legislature make of the expected money than to deposite it as a SAFETY FUND, by loaning it on good security, for a reasonable interest, resolving to employ the annual interest for the suppression of drunkenness, gambling, robbery, incendiarism, and every species of Lynch policy, and for the general diffusion of light respecting the mischief of these vices, and the best means of preserving human life and health. By due reflection it may be readily perceived, that there are many ways, in which money may be usefully employed in subserviency to the important purposes which have been named. A few hints only will be given.

A *Professorship for the suppression of vice* might be established in each of our colleges, and provision might be made for causing the suppression of vice to be regarded and attended to as one of the principal objects of education in each of its stages from our primary schools to our universities.

In each county there might be established a CONSERVATIVE COUNCIL, composed of a respectable number of eminent men—say from five to nine—who as public agents should devote their time and talents to lecturing by rotation in the different towns, inquiring wherever they go, into the state of morals, and in devising and executing the best means for the suppression or prevention of vice, and the advancement of light and good morals.

Perhaps it may be wise and useful to elect some eminent man as the Head of the Conservative Institution, with an appropriate title, appropriate duties, and an adequate salary. Executive officers, under the direction of the Conservative Counsellors, will probably be needed and of great use.

To render the Institution in the highest degree efficient and useful, such salaries should be allowed as will insure the services of men eminently qualified, and who are high in public estimation. By employing and associating such a number of eminent men, a celebrity will be given to the Institution, and men inclined to vice will be awed by the conviction that a state of things is about to occur which will add greatly to the infamy and the peril of the most fashionable vices.

I would mention one more example of what may be a useful employment of the interest of such a Saving Fund. Should the Legislature adopt something like the proposed Conservative policy they might pass an act declaring the distilleries of this state public nuisances, which endanger the health and the lives of the people; and then authorize the Conservative Councils to purchase at a fair price every distillery in the state and convert them all into conservative establishments, and reformation of vagabonds, drunkards and gamblers—and prohibit the establishment of any new distilleries in the state.

Anti temperance men may perhaps say that, the legislature has no right so to interfere with the private concerns of citizens as to prohibit distilleries. But if the legislature had a right to enact laws against private lotteries, against gambling, against the sale in their state of tickets belonging to public lotteries which had been authorized in other states, shall they not have a right to prohibit the manufacture and the sale of acknowledged poisons for common use, when it is known that these poisons impair the health, and destroy the lives of many thousands of our citizens every year?—and also known that they are the cause of three-fourths of the crime and pauperism by which the state is dishonored and hindered? What could more justly be prohibited as pernicious than the manufacturing and selling of such delusive poisons as are admitted by the most competent judges to be the cause of three-fourths of the crime and pauperism of the state? Yet as distilleries have been permitted and encouraged by the former legislation of the state, I have proposed that the distilleries should be purchased, that the proprietors should not have even a pretext for complaint. The principle may be adopted in other cases. Should the expected surplus money be devoted to the philanthropic objects now proposed, it cannot reasonably be doubted that the condition of the state will be much improved in the course of two years. When I consider what a diminution in the sale of liquors has occurred within a few years, by the exertions of individuals and temperance societies, unaided by the legislature, or any public fund, I cannot doubt that should the legislature adopt the cause proposed, after two years' exertion the pecuniary savings to the state would annually be of greater amount than the whole of our share of the surplus revenue. Should the other states adopt a similar policy, the surplus revenue may be made a great and durable blessing to the whole country. The pecuniary savings would unquestionably be of vast amount; yet even these would be of small value when compared with other benefits which would result—in the improvement of health, the prevention of sickness, pain and premature death,—and the restoration of peace and comfort to many thousands of families which have been rendered wretched by the use of intoxicating poisons, employed as common drink.

As on reflection I find it impossible for me to doubt that very many of my fellow citizens will be in favor of the proposed policy, I take the liberty to suggest to the officers of Temperance Societies throughout the state, the expediency of presenting a memorial to the General Court at its present session, requesting that the Massachusetts share of the surplus revenue may be devoted as a Safety Fund, and applied to the objects which have been named. Let honest means be employed to obtain such a number of signatures as will make a favorable impression on the minds of the legislative fathers of the state.

If the simple interest of a sum of money may be so appropriated as to produce an annual saving equal to the principal from which that interest is derived, this surely is a profitable mode of disposing of interest money; but it is believed that our legislature will have opportunity to dispose of the interest of our share of the surplus revenue to still greater advantage—and this without being exposed to the charge of extortion, or any violation of law.

In view, then, of what has been effected within a few years, without a Safety Fund, or any legislative aid, I would ask, can it be deemed incredible or even improbable that such a Conservative Institution as has been proposed, would in a few years, abate two thirds of the present expenses of the people of this state for intoxicating liquors? Such an abatement would be a vast pecuniary saving. With such a reduction of the quantity of liquors used, there would be a proportionable reduction of the crime, the pauperism, and the suffering which are the effects of vice, or of the use of intoxicating liquors. To these inestimable savings, may be added the increased security which would be given to property, health and life. This would be of greater value than to have our property, health, and life insured in the best insurance offices to be found in the United States, or in any other country of the world. What then is the plan proposed but a proposition for a Rail-Road to honor, safety and happiness for the people of Massachusetts? And will they decline the work when Providence so kindly offers them a fund to defray the necessary expenses?

W.

FOR THE REGISTER AND OBSERVER.

JUVENILE LIBRARIES.

Mr. Editor—The remarks in your paper on the important subject of Juvenile Libraries are not characterized, as it seems to me, by the usual discrimination of the writer who signs himself 'J. W.' In the first place, there is a want of discrimination in confounding a *habit* of reading, with a *taste* in the choice of books. If this distinction had been observed your correspondent would have had much less occasion for that deep surprise with which he was filled on reading the article in the Sunday School Teacher. A habit of reading, seems evidently to refer to the *manner* in which a book is read, and not to the kind of book which is habitually desired for reading. This subject has often been discussed at our Teachers' meetings, and although your correspondent speaks slightingly of the opinions of teachers on this point we can assure him that we have witnessed again and again a more deep and solemn interest in their discussions on this subject as to the influence of these books on the minds of their pupils, than we have seen or heard of, on the part of any parents however 'intelligent or anxious whether fathers or 'mothers.'

In these discussions, two objections have always been preeminently urged,—the habit of rapid, careless and thoughtless reading,—and the acquirement of a bad taste arising from the fictitious character of many of the books in the Juvenile Libraries. The first has been found the most difficult to obviate by argument or remedy. The facility of obtaining books was supposed to be one of the means by which this habit was formed. This was easily remedied;—but nevertheless it was observed that the habit remained; that children preferred their play to their books, and after using more of their leisure time in the former would run over the latter rapidly, in order to return them in season to the Library, without giving sufficient reflection, to obtain from them notwithstanding their simplicity a proper knowledge of the import and moral of their contents. This was called a bad *habit*, and to remedy this, teachers were required when practicable to question their classes on the subject of the books they had read, and by this means induce them to read with such care that they might give a full and accurate account of them whenever required by their teacher. This habit was never confounded with the acquirement of a *taste* for moral reading by the fictitious character of the books which they occasionally or even frequently read. And this leads us to point out another instance in which the want of the usual discrimination of this writer is apparent in the article under consideration, and which covers the whole ground of the difficulty.

Your correspondent evidently confounds the *natural* bias and wants of a child's mind with the use and abuse of Juvenile Libraries. 'My objection' he remarks 'is, that they serve to *create* a novel reading mania,' and explaining his difficulty by reference to some examples. 'I have seen' says he 'children who would read night and day, could they have a story book, but who would soon grow listless and even sleepy over the most interesting work of history that could be put into their hands.' Now we would ask with some confidence, if this taste, feeling or want's did not exist ages before Juvenile Libraries were ever thought of? Does it not arise from the child's very nature, from its earliest natural intellectual developments, its sensibility and imagination? It is preposterous as it seems to me to suppose that it is created by the Juvenile Libraries, since it has always been observed, always been provided for, either by 'Mother Goose's Tales' or by something better as we think in modern times, by stories containing *ideas*, and those of a moral and religious tendency. Who would have expected at any period of the world, that a child would *prefer*, beautiful as it is in its kind, such a book as 'Ware on the Formation of a Christian Character' to any of the books whether fictitious, biographical or scientific, which are expressly prepared for children—and found in our Juvenile Libraries. To show the unreasonableness of this, let a parent however much endeared to a child, talk to it, or endeavor to give it religious instruction in the strain of 'Extracts from Fenelon or Contemplations of the Savior,' and see how soon it would become 'listless and even sleepy.' It would need but little even such a parent; the instruction thus given would leave but a feeble if any impression, and the child would soon exibit a growing distaste for all religious and moral subjects. A wise parent would do otherwise than this. He would take a lesson from the book 'On the Way to do Good,' and if he would convey moral or religious truths to the minds of his children, he woad do it in *consonance with the nature of their minds*, by great simplicity of language, by frequent repetitions, by abruptness in style, by narrations fictitious or real, by illustrations of various kinds,—in other words he would proceed on the same principles as the writers of our Juvenile Books. These have been written not to *create*, but in *adaptation to* the natural tastes and wants of childhood.

And this brings us to consider another instance in which a little more discrimination would have saved the writer from much of the evident anxiety which he feels on this interesting subject. He apparently imputes as an *effect* of the Juvenile Libraries, what is undeniably a taste of the age. This taste is evidently one for a fictitious class of writings. It existed long before the establishment of Juvenile Libraries, and was a source of as much or more anxiety fifty years ago than at the present time. The *Circulating* Library has its attractions in a much stronger degree for those who are *without*, than for those *within* the influence of Sunday Schools and Juvenile Libraries. The whole literary or reading atmosphere in which the young move at the present day is that of a novel reading description. It is because they see thier fathers and mothers, their teachers and friends engaged in devouring the 'Midshipman Easys' and the 'Paul Cliffords' that produces the love of these works in preference to the 'Young Man's Guide' and 'Insect Architecture,' and not the character of the works which they obtain from our Juvenile Libraries. It is a great mistake, as it seems to me, to suppose that the perusal of the latter, a part only of which are of a fictitious character and those of a moral and religious kind, would exert an influence more unfavorable to the 'scientific lecture or the religious meeting,' than would exist without them, when the character of the times is considered in its literary and religious tendencies. On the contrary, if there is any truth in the principles of education, it would lead us to expect on the part of the Sunday School pupil and the reader of our Juvenile Books the rejection of Paul Clifford, if it did not secure the eager perusal of the 'Young Man's Guide.'

But we are extending our remarks much too far, and yet we must express our regret that your correspondent did not exhibit a greater degree of discrimination in one other important particular; we refer to the character of the books as *a whole* which are to be found in our Juvenile Libraries. 'I am not opposed' says he 'to all fictitious writings, but I object to the plan of *feeding wholly* this particular appetite.' In another place he speaks of these Libraries as being *filled* with fictitious narratives. This is incorrect. A large proportion of them are of quite a different character;—and as far as our observation and inquiry extends, are called for as frequently, and read with as much avidity as any other. One class of these are on Natural History, not indeed like 'Insect Architecture' which is written for adult and scientific minds, but like those of Mrs Trimmer. There is quite a number of these in the different departments of that interesting science, and these are in constant demand, and read not a little, if we may judge from their external appearance. Another large class is that of Biography; and whether they treat of the blessed Savior or of the benevolent Howard, of Oberlin or Neff, of Dickenson or Bontelle, they are books which are always in the hands of our children, and read with much interest and profit. Another class is that which is called the Peter Parleys, from the style in which they are written. They treat of History, Geography, Astronomy, Travels and various other subjects; and no one who has the care of a Juvenile Library, or of children, can deny but these are the favorites of all. In addition to these are many other, such as Bible Stories, Sacred Memoirs, Lives of the Patriarchs, Teacher's Gift, Evening Entertainments, Common Things and many others, none of which have a fictitious character, and yet are books in constant use and read by the greatest number of all those who attend our Sunday Schools. These have no tendency to create a morbid appetite for novels, or for any kind of reading of an immoral or dangerous character.

The only question then is, shall we exclude wholly from our Juvenile Libraries works of a fictitious character because of a possible evil which may arise therefrom,—deny the use because of the abuse; or shall we avail ourselves of this natural and sacred means,—for our Savior used it to a certain extent—of conveying religious truth, and by this and other methods endeavor to guide the natural taste, and the taste of the age into a more chastened correct and moral channel.

A wise and eloquent writer has said, 'would you conduct your patient in one single exertion to the top of a steep mountain when he is scarcely able to crawl, show him at every step varied and pleasing objects; allow him to stop and gather the flowers that present themselves by the way, till proceeding from one resting place to another he will at last reach the summit.' We commend this sentiment to your frank and able correspondent, and to all those who are in doubt about the utility of Juvenile Libraries.

P.

CHRISTIAN REGISTER.

BOSTON, JANUARY 7, 1836.

The friendly courtesy of the highly esteemed Editor who has just now tendered parting compliments to the Patrons and Readers of the Register, has saved their humble servant who with a bow and a blush is stepping into his chair, from the unwelcome task of a labored self introduction.

It would have been very comfortable, to have glided into his vacated seat, without any notice being given to *whom it may concern* that a new pen would be taking notes for their edification—But this, of course could not be; and ought not, even for one moment, to have been desired—For a very lavish sacrifice to diffidence, is inexcusable and absurd in one, who, with a good intent, has undertaken a good work—who has assumed no insignia of honor, but the implements of a laborious craft—and who, though aware that his lamp is but a taper, has settled it to be his duty to place it on a candlestick.

Without further preface—then, I will e'en sit down, and try to feel at home in the *chair editorial*; trusting that my friends will find me to improve on acquaintance.

The *reasons* which have induced me to undertake the responsible and somewhat arduous duties of this office—are not for public talk. Suffice it, that they have been weighed and approved by wise and kind advisers, and have received the clear and full sanction of the best of all oracles.

The particular *plans* which may be pursued in the conduct of the paper, will I hope be suggested to me in the course of experience, and by the hints—always most welcome—of judicious friends.

The Register may, and ought to be made a very important instrument to the holy cause which it is pledged to defend. It is capable, if properly supported, of exerting a wide and deep influence upon the community—upon the future history of free and undefiled religion in our country.

But, whether it is wielded, as all who are deeply interested in the cause of truth ought to desire and help it to be, depends upon the faithfulness of the brethren of our denomination, to what may verily be considered their call.

Upon my Brethren then I shall rely—and invite, and urge them, to send freely, as they have the will, of their scattered treasures of thought to this magazine, and of the issues of their devotional feelings to this fountain.

If I can do no more—I engage at least to be importunate in soliciting contributions from individuals rich in thought, knowledge, and pious sentiment, for the good of the common cause.

My *taper*, I set up as a *sign*, to mark the spot where a bright beacon light is needed. If it struggle here alone, and flicker in the sight of my many kinsmen in Christ, and at last go out in this eminence, I at least shall have done my duty, and shall feel no regret. Brethren—ye great and lesser lights of the church, let some of your rays be turned hitherward, and we will kindle a flame that shall diffuse light and heat far and wide in our Zion.

The new year opens upon our cause with many signs of promise.

As to externals, at least, the condition and prospects of liberal Christianity have never before been so favorable and encouraging.

In the *West* our churches are strengthening, and multiplying, and our principles rapidly spreading. Energetic men, full of the true spirit of Evangelists, are there working with sleepless zeal, and untiring strength. And a noble harvest awaits and invites the sending forth of more laborers.

In the *Middle and Southern States*, though there are still many discouragements and much opposition, our few brethren, strong in the faith, and rooted and grounded in love, have accomplished, during the past year, something towards removing prejudice, and extending the influence of an enlightened and liberal faith.

In our own vicinity there is certainly cause for gratitude and mutual congratulation that there are so many evidences of a kinder spirit and juster regard towards our denomination, among our fellow Christians of different names; and moreover, that so many new churches have sprung up, and so many old been refreshed during the passage of another year.

More particular details of the state of our churches will be contained in our future numbers. Spread we have—spread we must, if we are but true to our principles. God grant that vital piety may be coextensive with our increase.

One great object which we shall keep constantly in view, will be to strengthen the bonds that bind together our scattered churches. This can be done effectually only by circulating correct intelligence regarding their state and wants; so that if one member rejoices, all the others may rejoice with it, or if one suffers all the rest may give sympathy and aid. Let our Brethren then in all parts of our country sometimes send us tidings of their good or ill estate; and each do his part towards bringing about a quicker and freer communication, and a better understanding among us. Confidence begets confidence—and there is no other foundation for warm and brotherly love.

A true fraternity of all our churches, would be a blessed thing for our cause—and a glorious evidence of the Redeemer's approval.

SUNDAY SCHOOLS.

The subject of Sunday Schools will receive a large proportion of our attention and interest. There are many very important questions in relation to their conduct &c.—which it would be very gratifying to have freely and fully discussed—Our columns will always be open to Teachers, and others interested in the religious instruction of children. And we would cordially invite all such to send us the results of their speculations, or experience, for general encouragement and the common benefit. A happy thought in education, an improved plan of instruction, an impressive lesson to a class, ought to be cast upon the wide flowing waters. God gave it to one child for the use of the great family.

We would direct the particular attention of our readers to two very interesting and exceedingly curious letters on our first page, which were copied from the Presbyterian. The one from the late Dr Porter, of Andover to Dr Beecher, and the other from Dr Woods to Rev. Mr Plumer. These letters have never before been published, and were not intended for publication by their writers, but their genuineness is vouched for by the most undoubted testimony.

We can hardly feel at liberty to touch the letter from Dr Porter.—It seems almost like sacrilegiously violating the ashes of the dead,—and it was evidently the writer's wish that it should be entirely confidential. But the letters are before the public, and there is a call for them, and the sin and shame, if any, lie at the door of him who first furnished them for publication. If they were intended to do injury to Dr Beecher, they will at least not have that effect on the readers of this paper.

A LETTER TO JAMES G. BIRNEY. By Rev. W. E. Channing.

We cannot but reverence the magnanimity and true Christian independence manifested by the author of this letter, in the stand which he has taken on the subject of slavery.

Whatever may be said to the contrary, the heart of every true and disinterested American is with him. He stands on that ground, a little in advance of the public,—towards which the mass of our people are fast hastening, and on which, ere twenty years have passed by, the whole body of rational philanthropists in the United States will rally around him. It is the natural course of events—the necessary result of the extended action of our free principles.

Other Christian teachers may be permitted to judge for themselves what is their duty in regard to this most important question Dr Channing knows his own call: and that he conscientiously and nobly obeys it, this is now the second substantial proof before the public.

NORTH AMERICAN REVIEW FOR JAN 1837.

This number has furnished us with a rich literary feast for the new year. We intended to prepare a notice of each of the articles for this Register, but the paper is filled, and we must defer it.

CHRISTIAN EXAMINER FOR JAN. 1837.

A very good number. Art. I. is a Memoir of the late Rev. H. B. Goodwin, written in an uncommonly chaste style, and presenting an interesting account of that excellent minister's life and character. In Art. II. we have a brief notice of 'Fanaticism, by the author of Natural History of Enthusiasm' followed by an able dissertation on a topic suggested by that work, viz the union and harmony that are taking place between the *different sects of Christians*. Art. III. is a review of Abbott's 'Way to do Good,' in which after sufficiently commending the Book and its author, the writer makes some useful remarks on 'Want of faith in Moral Influence,' as an obstacle in the way of doing good. Art. IV. is devoted the character and sufferings of *Pellico* and *Maroncelli*. The American translation of the works from the pen of these admirable men receives deserved praise, and the philosophy of the latter is justly criticised. Art. V. relates to the 'Ministry at Large' in this city, and furnishes remarks of great interest and value on 'the foundation of this ministry, its true purpose and idea, its form, its action, its danger, its hope.' The writer is opposed, and we think with reason, to separate religious services for children on Sundays, other than what are provided for them in our Sunday Schools. Art. VI. contains an accurate account of Catholic bibles. We were particularly pleased with Art. VII. on 'Nature,' a singular book recently published in this city, and on 'Transcendentalism.' The criticism though severe *in some respects*, we deem to be just. Art. VIII., entitled, 'Theological Aphorisms,' is a translation from the German of Prof. Ullman of Halle. The number closes with short notices of several valuable works recently published. A work so ably conducted as the Christian Examiner, deserves extensive patronage.

FOR THE REGISTER AND OBSERVER.

DEDICATION AT BARNSTABLE.

The new and beautiful Church lately erected by the First Parish in Barnstable was dedicated to the worship of God on Wednesday the 28th of December. Introductory Prayer and Reading of the Scriptures, by Mr Andrews, of Cambridge; Dedicatory Prayer, by Mr Merrick, of Sandwich; Sermon by Rev. Dr Kendall of Plymouth; text Ezra vi. 16.

Of the Sermon it is only necessary to say, that it was worthy of the enlightened mind and the devout spirit of its author. After a suitable introduction drawn from the circumstances of the occasion—he described the *joy* which a Christian Society should feel at the dedication of a new house of prayer and praise—the peculiar reasons of that joy—and the chastening influences upon it of a devotional spirit. He then adverted to the reasonableness of public worship—its advantages—its salutary influences upon the morals of a people, and its connection with individual and social well-being. Nor did he forget to remind his hearers, that God's chosen Temple was the holy heart,—that his most acceptable sacrifice was a virtuous, pious, useful life. He concluded by urging the great duty of progress;—that, if we cherished the free principles of our Fathers, we should look beyond their narrow views of Christian doctrines, and perpetually advance in the knowledge of the truth and in the love practice of excellence.

With many other words did he teach the people, and they heard him gladly.

An appropriate original hymn, written by a member of the Society, and several other pieces were sung in good style, and added much to the interest of the occasion.

We congratulate the Society on the completion of their excellent house. We pray for their prosperity. We trust they will soon have a minister, who will worthily officiate in the new Temple, and be the instrument of their spiritual progress and improvement.

J. M. M.

Installation.—Rev. Linus H. Shaw, late of Athol, was installed over the First Congregational Church in Townsedn on the 21st ult. The public religious services of the occasion were as follows.

Introductory Prayer by Rev. Mr White of Littleton, Reading the Scriptures, by Rev. Mr Bates, of Ashby, Sermon, by Rev. Mr Peabody, of Portsmouth, N. H., Installing Prayer, by Rev. Whitman, of Wilton, N. H. Charge, by Rev. Mr Barrett, of Boston, Right Hand of Fellowship by Rev. Mr Babbidge, of Pepperell, Address to the people by Rev. Mr Lincoln of Fitchburg, Concluding Prayer by Rev. Mr Robinson, of Groton.

The occasion was one of much interest to the members of the society, as they have been destitute of a stated ministry since the year 1828.

The sermon by Mr Peabody was from 1st Cor. xi. 23. 'For I have received of the Lord, that which also I delivered unto you;' which we understand is soon to be published by request of the Parish; and thereby, we hope, the truth in which it abounds, will be more widely diffused among our inquiring religious public.

CONGRESS.

The Senate did not sit on Friday 22d ult. In the House of Representatives, the resolution for referring to the committee on Agriculture the question of abolishing the duty on bread stuffs, was taken up, with Mr Adams's motion to add salt, coal and iron.—The discussion was interrupted, by a call for the orders of the day, and the residue of the session was occupied in the consideration of private bills. The House adjourned to Monday.

In the Senate on Monday, a report from the Treasury Department was presented, showing the amount of discounts, deposites, specie, and circulation of the several deposite banks.

Mr Benton offered his expunging resolution, in the same form as at the last session, which was read. After some time spent in executive session, the Senate adjourned.

In the House of Representatives, the States were called for petitions. Mr Adams presented a petition from Pennsylvania, praying for the abolition of slavery in the District of Columbia. On the inquiry, of Mr Pickens, the speaker decided that the resolution of last session, directing that all petitions on this subject be laid on the table, ceased with the last session. On motion of Mr Parks the petition was laid on the table, yeas 116, nays 36.

A resolution to abolish the duty on foreign grain was discussed, and laid on the table.

Several resolutions of no great interest were considered, after which the House adjourned.

In the Senate on Tuesday, a message was received from the President on the subject of the admission of Michigan to the Union as a State.

The message and documents were referred to the Judiciary committee. Mr Benton was opposed to the reference, and proposed that the resolution for admitting the State should be suffered to pass through its three readings immediately. A number of bills were reported, twice read and referred. The resolution to rescind the Treasury order was called up, and Mr Hubbard addressed the Senate at length, in defence of the order. The Senate then went into executive session, and shortly afterwards adjourned.

In the House of Representatives, Mr Cambreleng, from the committee of Ways and Means, reported a bill making appropriations for the civil and diplomatic expenses of the year 1837, which was twice read and referred. Several private bills were reported. The President's message relative to Michigan was received and referred to the Judiciary committee.

The House in committee of the Whole, took up and discussed the Mint bill, which was reported to the House, and the House adjourned.

In the Senate, on Wednesday, Mr Davis offered a resolution, instructing the Committee on Commerce to inquire into the expediency of repealing the laws which impose a duty of twenty cents a month on seamen, as hospital money.

A long debate ensued respecting unexpended balances of appropriations.

The Senate made choice of Mr Goodman as Chaplain.

In the House of Representatives, the States were called in order, and a number of memorials were presented. Several resolutions directing inquiries were offered and agreed to.

The mint regulation bill, and several other bills were read a third time and sent to the Senate for concurrence.

In the Senate, on Thursday, Mr Grundy, from the Committee on the Judiciary, reported a bill for the admission of Michigan into the Union, and authorising the State to receive its proportion of the surplus revenue. The bill was read a first and second time, and was finally postponed to Monday.

The rescinding resolution was taken up, and Mr. Southard addressed the Senate in support of it, and spoke until the hour of adjournment.

In the House of Representatives, a petition from citizens of Pennsylvania, presented by Mr. Galbraith, praying for an amendment of the Constitution, prohibiting State Legislatures from establishing Banks was taken up, and debated at some length.

On Friday 30th ult. the Senate did not sit.

In the House of Representatives, a message was received from the President, communicating letters from Mr Rush, the agent on the subject of the Smithson legacy. Petitions were called for, and a number were presented and referred.

After some time spent in consideration of private bills, the House adjourned to Tuesday.

INTELLIGENCE.

Massachusetts Legislature.—The members elect of the General Court having assembled in the morning of Wednesday, at the State House, at 11 o'clock. Mr Blake, Senior member of the Boston delegation called the House to order. The oaths and affirmations prescribed by the constitution having been madeand subscribed, in the presence of the Governor and Council, the House proceeded to elect a Clerk. Luther S. Cushing was elected on the first ballot. A speaker was then voted for, and Julius Rockwell was re-elected on the first ballot.

The members elect of the Senate having been qualified, the Senate was organized by the choice of Horace Mann, President, and Charles Calhoun, clerk. The two Houses then proceeded with the Governor and Council, to the Old South Church where the usual election sermon was delivered by Rev. Dr Dana, of Newburyport.

Municipal Government. The city government was organized on Monday morning, at the city Hall. Rev. Dr Lowell offered Prayers, and Chief Justice Shaw administered the oath of office to the Mayor elect, Samuel A. Eliot. The like oath was administered by him to the Aldermen and members of the Common Council. An appropriate Address was then made to the new government by the Mayor, which we would gladly insert, had we room.

Western Rail-road.—A third assessment of five dollars on a share has been laid by the directors of the Western rail road, payable on the 16th January. The treasurer, in giving notice of the assessment, states, for the information of Stockholders—That the whole distance between Albany and Boston can be passed without having recourse to stationary power—that 10 per cent has been paid in on every share—that the instalments have been deposited on interest, as received, in seven different Banks in various parts of the State, in proportion to the amount paid in the several sections—that 20 miles of the road comprising the summit between Worcester and the Connecticut, and the most difficult and expensive part of that route, are under contract and that the work is actively advancing—that the contracts already entered into, will more than absorb all the money in the treasury—that the whole road can be put under contract without delay and be carried on as rapidly as a true economy and a just regard to the convenience of the Stockholders will admit—that when 75 per cent is paid by the individual Stockholders on this assessment, the treasurer is authorized to call on the State for its proportion.—*Transcript.*

Western Rail-road.—It gives us, pleasure to state, that all the sections of the Western Rail-road, between Worcester and Brookfield, a distance of about 20 miles, have been placed under contract; and on several of the sections, the contractors have, within a few days past, placed their laborers, and commenced operations with the spade; thus striking the first blow in this great work. The enterprise will be prosecuted with as much vigor and despatch as possible. We learn farther, that all the surveys are now completed, and that the engineers with their assistants, are diligently engaged at the Rail-road Office in this town, in making the necessary computations on the surveys, all which they will in the course of a few weeks submit to the Board of Directors for their examination, so as to enable them to fix definitely the general location of the whole road.—*Springfield Gaz.*

Eastern Rail-road.—The meeting of the stockholders of this road, at Salem, on Tuesday last was very well attended; they voted to apply to the Legislature to extend the time for completing the road between Salem and Newburyport, two years beyond the period named in the charter.—The pressure of the money market has rendered this step advisble, but nothwithstanding this pressure, they agreed to pledge themselves not to take advantage of said extension, provided the Portsmouth and Newburyport Rail-road is constructed to meet their road: this pledge to be annexed to the grant of extension.—It had been asked, if it was not intended by those who made this application to consider the expediency of going beyond Salem at all, but, this was promptly met, by nearly an unanimous expression of a conviction that it was decidedly for the interest of the stockholders to construct the whole road, and to hasten on its continuation to Portsmouth, Portland, and further East.—The statements made to the meeting regarding the superiority of this route as to distance, &c. over any other, together with the immense travel in the direction of it, confirmed them in this opinion. The Directors were authorized to apply to the State for some of the surplus revenue in the shape of a loan, or to take stock.

The condition of the New York Seamstressess has excited much sympathy among all classes there. A meeting was held at the Tabernacle on Wednesday last, for their aid, which was attended by John Jacob Astor, Cornelius W. Lawrence, Myndert Van Schaick, John D. Costar, Isaac Lawrence, and many others of similar standing.—*Trans.*

Gov. Everett has accepted an invitation of the associated Literary Societies of Williams College, to deliver an Oration before them.—*ib.*

Exploring Expedition.—The two barques built at the Navy Yard Charlestown for the exploring expedition, of above 230 tons burden each, named Pioneer and Consort, sailed on the 30th ult. from this port for Norfolk. The store ship, built at Philadelphia for the same service, has already arrived at Norfolk.—*ib.*

Education in Massachusetts.—We have some interesting statistical facts on this subject.—In 289 cities and towns in the Commonwealth, which have made returns to the Secretary of State, there are 166,912 children between 4 and 16 years of age. Of these 146,539 attend school, and are 75,552 males, 70,987 females. There are 2,154 male and 2,816 female Instructors. There are 87 towns which have local funds for the support of schools. The amount raised by Tax for the support of common schools the year past, was $391,994. The amount raised by voluntary contributions to support common schools was $47,593. The estimated amount paid for tuition in private schools and academies was $326,642—and the whole amount raised during the year in 289 towns and cities, for the support of common schools and tuition in private schools and academies was, seven hundred and sixty-six thousand two hundred and thirty dollars.—*ib.*

The Boston Almanac.—Mr Dickinson has just published the second annual of the Boston Almanac. It is printed in a neat and convenient form, and besides the appropriate astronomical parts, it contains a compact map of the city, a variety of mercantile and other tables, presenting local information, in a form for convenient reference.

Mr Clay was re-elected Senator by the Legislature of Kentucky, on the 15th ult. by a vote of 76 to 54.

Connecticut Legislature.—The Legislature of Connecticut met at New Haven on Wednesday in special session, on the call of the Governor. A quorum was found to be present, and Governor Edwards on the same day addressed to them a message, in which he states that the object for which he had convened them was that they might provide for the reception and disposition of the State's share of the surplus revenue.—He recommends that authority be granted for receiving the money on the terms of the act, and that the Commissioners of the School Fund be authorized to loan it on mortgage security, as the monies of that fund are loaned and that the interest be added from time to time to the School Fund of the State. The Governor does not invite the attention of the legislature particularly to any other subject.

Mexico and Texas.—Accounts received at New Orleans, state that the Mexican army, 4000 strong was to march from Mexico early in November, and that it was to be joined at San Luis Potosi by 3000 troops. A general order was issued at Columbia, in Texas, Nov. 30, by President Houston, announcing that formable preparations were making in Mexico for invasion of Texas, and calling on every able bodied man to provide himself with a good rifle or gun, 100 rounds of ammunition, and a good horse if it could be procured. Gen. Santa Ana was set at liberty by Gen. Houston Nov. 26, and was on his way to Washington by way of Natchitoches.

Nahant Bank.—Extract from the Committee's Report.

'The Committee appointed by the Stockholders in the Nahant Bank at Lynn,' 'to examine the state of the affairs of the Bank, and to report, at the next meeting of the Stockholders, from what causes the present difficulties have arisen,—what are the debts,—what the means to meet them; and to make an estimate of the value of all the property, and to report the same, with any other particulars necessary to show the present state of the concerns of the Bank,' have attended to that duty, and Report:

That they have examined with care all the books, accounts, notes and other property, of the Bank, and have made inquiries of those best qualified to give information, and are of the opinion that the Institution is perfectly solvent, and able to satisfy all its creditors their just demands in full.

Children's Friend Society.—The annual sermon before the Children's Friend Society, was preached on Sabbath evening 18th inst. by Rev. Dr Sharp, at the Federal street Baptist Meeting-house, agreeably to previous notice. We have been gratified to hear that the meeting was numerously attended; and that the collection was greater than was ever before received by the Society on a similar occasion. The amount collected, $160.—*Watchman.*

Loss of the Brig Gambia.—We have been kindly furnished with the following particulars of the melancholy loss of the brig Gambia, which was mentioned in our marine intelligence, by a gentleman, who visited the survivors of the crew at the 'Sailors' Home,' in Purchase street, and from whom the details are collected.

The Gambia sailed from New York on the 16th ultimo, bound for Lisbon. On the night of the 19th, while lying to, in a gale of wind in the gulf, she was capsized. The narrator at the time, was in the forecastle, with the cook and a boy, preparing to turn in, when the vessel was thrown in a moment on her beam ends, and the water washed in by the scuttle. The boy escaped to the deck, while the other two clambered from the water to the upper berths: after a time she righted, and the water stood so high as to wash over them with every roll of the brig. When they had been in this situation about an hour, they caught a glimpse of the moon through the scuttle, and watching their opportunity, made a dash for the deck and got out. They found the vessel under water, excepting the forecastle. The Captain, first mate and another, had perished in the cabin. The survivors, seven in number, clustered about the forecastle lashed themselves to the bitts, and expected the day. Every sea washed over them, and threatened by their violence, to destroy life. The day brought no deliverance. They watched the horizon with an hopeless eye. For three days and nights, they were exposed, with nothing to eat but a few raw potatoes, and no water. In the extremity of their sufferings they glared on each other with hungry and cannibal eyes. The boy, with two of the crew, died raving mad, and in the cravings of famished nature, the boy was cut up for food! The time was spent in prayer to God for mercy and deliverance. On the night of the 22d, the remnant of the crew, who had succeeded in reaching the main top, which was yet standing, discovered a ship to leeward. They hailed with a feeble voice, and fortunately were heard, and taken on board the New England, Capt. Davis. ''Tis all God's work,' said P. 'If she had come to windward, we never could have made ourselves heard.' It blew a gale before and after the rescue, but then it was calm.

Capt. Davis had made more southing than he wished, but as the wind chopped into the south, he kept to windward, and the Lord brought him out of his course, at the only time when his boats could have relieved us, just to leeward of us, when only, we could make him hear.'

The poor stripped survivors, four in number, are to be found at the 'Sailors' Home.' They are not exactly the sort of prey the sharks of Ann and Broad street prize—and the open heartedness with which an institution like the 'Home,' has opened doors to those poor fellows, should give it a high place in the estimation of the Sailor and the Merchant.—*M. Jour.*

Steamboat Disaster.—The Steamboat Dolphin, burst her boiler off St. John's Bar, on the 17th ult. Fifteen persons were killed, viz. Col. Brooks, and Lt. Mackay of the U. S. Army, and Miss Brown, daughter of Col. Brown, and twelve persons attached to the boat.

It is to be hoped that the resolution of Mr Storer, of Cincinnati, introduced in the House of Representatives respecting penalties for carelessness in the management of steamboats, will be carried, and that the subject will be followed up, till the public are secured against the present danger of travelling.

Rev. John Mitchell was installed over the Edwards Church and Congregation in Northampton, on Thursday, the 8th inst. Sermon by Rev. Leonard Bacon of New Haven.

ORIENTAL COMPLIMENTS.

Our readers doubtless know that a treaty of friendship and commerce was negociated, about three years ago, with the Sultan of Muscat, (a gentlemen, by the way, and a liberally enlightened monarch,) by Edmund Roberts, Esq. (lately deceased,) who went out in the Peacock, for that purpose. The second mission of Mr Roberts, on which he was engaged at the time of his death, in June last, was to carry out the ratifications of the treaties entered into with the Sultan of Muscat, and the King of Siam; and also, we believe, to make another effort to negociate a treaty with the Emperor of Cochin-China, the first having failed through the absurd and vexatious requisitions of etiquette insisted on by the Cochin-Chinese officials. The following translation of the letter written by the Sultan of Muscat to the President is a good specimen of Oriental courtesy and compliments. We have obtained it from the narrative of the mission, written by Mr Roberts, and now almost ready for publication.—*N. Y. Com. Adv.*

Translation of a letter from the Sultan of Muscat, to the President of the United States.

'IN THE NAME OF GOD, AMEN.

'To the most high and mighty Andrew Jackson, President of the United States of America, whose name shines with so much splendor throughout the world. I pray most sincerely that on the receipt of this letter it may find his Highness, the President of the United States, in high health, and that his happiness may be constantly on the increase. On a most fortunate day and at a happy hour, I had the honor to receive your Highness's letter, every word of which is clear and distinct as the sun at noonday, and every letter shone forth as brilliantly as the stars in the heavens. Your Highness's letter was received by your faithful and highly honorable representative and ambassador Edmund Roberts, who made me supremely happy in explaining the object of his mission, and I complied in every respect with the wishes of your honorable ambassador, in concluding a treaty of friendship and commerce between our respective countries, which shall be faithfully observed by myself and my successors, as long as the world endures. And his Highness may depend that all American vessels resorting to the ports within my dominions, shall know no difference, in point of good treatment, between my country and that of his own most fortunate and happy country, where felicity ever dwells. I most firmly hope that his Highness the President may ever consider me as his firm and true friend, and that I will ever hold the President of the United States very near and dear to my heart, and my friendship shall never know any dimunition, but shall continue to increase till time is no more. I offer, most sincerely and truly, to his Highness the President, my entire and devoted services, to execute any wishes the President may have within my dominions, or within any ports or places wherein I possess the slighest influence.

'This is from your most beloved friend.

'SYED BIN SULTAN.

'Written on the twenty-second day of the Moon, Jamanda Alawel, in the year Alhajra 1249* at the Royal Palace in the city of Muscat

'This letter is to have the address of being presented to the most high and mighty Andrew Jackson, President of the United States of America, whose name shines with so much brilliancy throughout the world.'

* Corresponding to 7th October, 1833.

THE HOTTENTOTS ON COMMANDO.

The events of the late war in Caffreland, frequently brought to severe test the character of the Hotentots, as members of a Christian church; and the Missionaries often had occasion to admire the firmness with which their people bore the various trials and temptations to which they were exposed. During that eventful period, the principles of temperance, which had been inculcated on their minds, were distinctly exhibited in the exemplary conduct of the men who joined the colonial forces: and Mr. Anderson among other instances equally gratifying, relates the following, as illustrative of their moral resolution in withstanding the seductions of a camp, and the laudable purposes to which they devoted the instructions given them by their teachers at Pascaltsdorp.

'A pious man, named Jan Komien, a member of our church, on returning from the army, was asked by Mr. Anderson, Who had written the several letters which had been sent from the camp to Pascaltsdorp? Mr. A. remarking—We have often wished to know, thinking it must have been the work of some good man who was kind enough to write for you; and we also wished to be assured that what he wrote was the genuine expression of your own hearts. He replied—We wrote the letters ourselves, no one to help us; Stoffel Stoffels, Hendrich Armoed, and Johannes Drosthagen, wrote the most. Upon hearing this, we were much delighted, reflecting upon their advantage in having been taught to write; and, also, rejoicing that they carried with them, and maintained as soldiers, a serious regard for religion.

'Mr. Anderson then asked—Where and how did you procure writing-paper and pens? We preserved our rations of liquor, which, said he, when collected together, was sold; and with the money bought pens, paper, and other useful articles. I need not say, observes Mr. Anderson, how greatly this intelligence increased our pleasure, and excited our surprise; nor can I describe the heartfelt satisfaction, with which we contemplate such unflinching resistance to the snares of intoxication, and their converting, under circumstances so unfavorable, the supply of ardent spirits, which might have been their ruin, to such a commendable and beneficial purpose.'

FOREIGN.

London and Liverpool papers of the 18th and 20th November have been received at New York. The following items of intelligence we copy from the Evening Transcript.

Charles X, Ex-King of France, died at Goritz on the 12th Nov. aged 28. The Nephew of the Duke of Angouleme was proclaimed King of France by *his* family.

The young Prince Louis Bonaparte is exiled to America, (in consequence of the late attempt of his friends to effect a revolution in his favor.) He has been required to give his word of honor that he will not leave the United States within the next ten years; he at first refused, but yielded on being told that the fate of his accomplices depended upon his compliance. His mother, Queen Hortense, has gone to Switzerland to settle her affairs; after which it is said she will join her son in America.

The money market in London was still agitated from day to day. Stocks had however recovered a little, and money was, at the latest dates, a little more easy. There had been some mercantile failures.

Produce generally was on the decline, except grain and bread stuffs, which had advanced rapidly.

Mr Green, the æronaut, and two other gentlemen recently crossed the English channel in a very large balloon. They landed after a passage of 17 hours at Weilburg in the Dutchy of Nassau, in Germany, 480 miles distant from London, greatly delighted with their journey, though the cold was very severe. They did not intend to return home under six weeks, but to proceed to Paris, where they intend making several ascents, and, if possible, return to England in their aerial conveyance.

Jerome Bonaparte, ex-king of Westphalia, had arrived in London on a visit to his brother Joseph, who was about returning to America.

Accounts from St Petersburg of the 17th (29th of October,) state that a great storm had occured there the day before, by which many lighters had been driven ashore, and much damage done. The weather was cold, with two degrees of frost.

The affairs of Spain are in the same disordered state. The Carlist troops have increased in strength, and have control over a large portion of the kingdom.

The Hudson Bay Company had received letters stating that Capt. Back had been seen, but that he had been unable to reach the station on the Eight, on account of the great quantity of ice. The season was unusually inclement, and it was not known if he was under sail or enclosed in the ice.

The Archduchess Theresa and the Princess Maria of Wurtemburg are about to espouse the King of Naples and the Prince Weimar. The dowry of the Archuchess Theresa is to be £300,000.

Printing in Egypt.—The Geographical Society of Paris, has received the first number of the Geography of Malte Brun, publish.d at Cairo, by the Cheyk-Rel'h.

*** The Treasurer of the Evangelical Missionary Society of Massachusetts ackowledges the receipt of seventy-one dollars from the Female Cent Society of the 2d Congregational parish in Worcester for the use of the Society.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over the office of the Morning Post, No.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be

☞REMOVAL.

The office of the Christian Register is removed to No. 19 Water St.—third story, directly over the office of the Morning Post.

MARRIAGES.

In this city, Octavius Pickering, Esq. to Miss Jane Pratt.

On Sunday evening, by Rev. Mr Mott, Mr Asa Lewis to Miss Maria S. Pollard.

In Chelsea, by Rev. Mr Alger, Thomas W. Nickelson, of Hooksel, N. H. to Angeline Alger of Chelsea.

In Lexington, by Rev. Mr Swett, Mr Seth L. Hobart, to Miss Louisa Muzzy, daughter of Jonas Muzzy, Esq. of L.

In West Bridgewater, Mr Lewis T. Alden of Bridgewater to Miss Abigail Howard of West Bridgewater.

In Roxbury, William H. Summer Esq. late Adjutant Gen. of Mass. to Miss D. S. Greenough.

DEATHS.

In this city, on Saturday, Anne Pierce, wife of Charles G. Loring, Esq. 37.

In this city, 28th ult. Benjamin Davis, Esq. 81.

Mrs Dorcas, relict of the late Epes Sargent, 87.

In Hingham 20th inst. Mr Ebed Hersey, 97.

In Lexington, 31st ult. Mr Isaac Emory Reed, 27 late of this city.

In Bridgewater, on Thursday last, Mrs Ruth Deblois, widow of the late George Deblois, of Boston, 67.

In Portsmouth, N. H. Mrs Mary Ladd, relict of the late Eliphalet Ladd, and daughter of Joseph Hurd, Esq. 46.

In Boylston, Miss Lucy Ann Andrews youngest daughter of Robert Andrews.

NEW BOOKS. JAMES MUNROE & CO. are publishers of the following new works;—My Prisons, or Memoirs of Silvio Pellico, 2v 12mo; Pierce's Natural Philosophy Sound, 1v 8vo; Nature, 1v 12mo; Records of Conversations on the Gospels, by A. Bronson Alcott, 1v 12mo; the Young Man's Friend, by A. B. Muzzey, 1v. 16mo: New Views of Christianity, Society and the Church, by O. A. Brownson, 1v 12mo; Religion and the Church, by Charles Follen, 12mo; Discources on the Philosophy of Religion, addressed to Doubters who wish to believe, 8vo, pp. 80; Letter of William E. Channing to James G. Birney, with additions, pamphlet, 16mo; Alfred, and the better part, 2d edition, 16mo; Gleams of Truth, 4th edition, 16mo; Home, by Miss Sedgwich, 12th edition; Wallenstein's Camp, with a Memoir, 1v 12mo.

Books in Press. Sartor Resartus, 1v, 12mo, 2d edition; Wordsworth's complete Works, 1v, royal 8vo; Stewart's Philosophy of the Human Mind, 2v 8vo. 134 Washington street, opposite School st. j7

REVIEWS—MAGAZINES—PERIODICALS, for 1837. At Literary Rooms where subscriptions are received *to all* and copies had.

Including the English Quartesly (Fosters) $8. The Lady's Book now united with Lady's Magzine (much improved) $3. The Religious Magazine and Family Miscellany (new Series) only $2. North American Review $5. Christian Examiner $4. Parleys Magazine $1. &c. &c.

COLMANS Literary Rooms, 121 Washington St. jan 7.

HISTORY OF CHINA—FAMILY LIBRARY. The Chinese, a general description of the Empire of China and its Inhabitants, by John Francis Davis, Esq. F. R. S. &c. in two volumes, illustrated with wood cuts. Just received at MUNROE & Co.'s opposite School street. j7

WALLENSTEIN'S CAMP. Wallenstein's, Camp—translated from the German of Schiller, by George Moir, with a memoir of Albert Wallenstein, by G. Wallis Haven; this day published, and for sale by JAMES MUNROE & CO, 134 Washington st. j7

PRAYER BOOKS AND BIBLES—LONDON. A splendid assortment opened this day, by JAMES MUNROE & CO. 124 Washington st. j7

LECTURES ON JERUSALEM, &C.

MR. CATHERWOOD having delivered a course of three Lectures on Jerusalem, Palestine, and Egypt, to numerous and respectable audiences in New York, New Haven, and Hartford, will repeat the course at Boston, giving the first Lecture on Monday evening, January 9; the second Lecture, on Tuesday evening, January 10: and the concluding Lecture, on Friday evening, January 13th, at the Odeon.

The Lectures comprise a full and particular account of the Ancient and Modern History of the Holy City, with its present size and appearance, from accurate drawings and surveys made by Mr Catherwood on the spot—an account of his entry into the forbidden precincts of the Mosque of Omar, now occupying the site of Solomon's Temple.

The most remarkable places in Palestine, will be described from personal observation including Bethlehem, Nazareth, Tyre, Sidon, Mounts Lebanon and Gilead, the Jordan, Sea of Galilee, Dead Sea, &c.

Also,—Mr C.'s journey from Egypt to Mount Sinai, and from thence across the Desert of Sin to Gaza and Jerusalem. The description of Egypt will embrace an account of Mr Catherwood's entrance into the Great Pyramid; visit to the Mummy Pits of Thebes; a year's residence in one of the Egyptian Tombs at Thebes: visit to the Oasis and Red Sea; an account of the the Hieroglyphic Writing of the Egyptians; the Cataracts of the Nile: Nubia, with its antiquities; and part of Ethiopia. The manners and customs of the Arab tribes will be described, and the whole explained and illustrated by large and numerous drawings and plans, made with the greatest care during a residence of between three and four years in those countries.

Mr Catherwood will appear in a splendid Turkish dress.

The following are some of the views illustrative of Mr Catherwood's Lectures:—

General View of Jerusalem; Large Plan of do.; Absalom's Tomb; Mosque of Omar; Pulpit and Plat form of the Mosque of Omar; Golden Gateway; Cave in Bethlehem, in which Christ was born; Nazareth; Mount Carmel; School of the Prophet Elijah; Two Views of Baalbec, or Temple of the Sun; Plan of the Mosque of Omar; Plan of the Tombs of the Kings; Plan of the Church of the Holy Sepulchre; Entrance to the Tombs of the Kings: Plan of Ancient Jerusalem: Summit of Mount Sinai; View of the Pyramids of Egypt; Cleopatra's Needles; Pompey's Pillar; Section of the Pyramid; Hieroglyphic Tablets; Great Statues of Memnon; Temple of Memnon; Plan of Thebes, with all its Antiquities; Map of Egypt; Interior of the Church of the Holy Sepulchre.

Tickets to admit a gentleman and two ladies to the course, $2, to be had at the bookstore of Perkins & Marvin, No 114 Washington Street. Admittance to a single lecture, 25 cents, received at the door.

☞ The Lectures will take place at the Odeon, at 7 o'clock of each evening.

Mr Catherwood will deliver two Lectures at the Odeon, to the Sunday Schools and Teachers, on the afternoons of Monday and Tuesday, 9th and 10th of January, to commence at 3 o'clock. Admittance, 12 1-2 cents. These lectures will be suited to the comprehension of children. j7

THE YOUNG DISCIPLE. The Young Disciple; A memoir of Auzonetta R. Peters, by Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia; author of 'The Pastor's Testimony,' 'Walk about Zion,' 'Gathered Fragments,' &c, Just received by JAMES MUNROE & CO. 134 Washington street. j7

TRACTS OF THE A. U. A.

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Living within the Means,
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NORTH AMERICAN REVIEW, No. 94. for January 1837. This day published at 147, Washington st. by OTIS, BROADERS & Co.

CONTENTS.

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Wheaton's International Law
Southey's Life of Cowper
Michigan
Mrs. Child's Philothea
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Everett's Orations and Speeches
Reformation in Italy
Irving's Astoria
Misconceptions of the New England Character
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Quarterly List of New Publications. j7

PARENTS wishing to place sons in the family and under the instruction of a clergyman in the country, may hear of a place by applying at the Office of the Christian Register. n 26

A GOOD LIFE—Extracted from the true plan of a living temple, or, Man considered in his proper relation to the ordinary occupations and pursuits of life, by the author of the Morning and Evening Sacrifice; the Last Supper; and Farewell to Time; with an introductory essay by John Brazer: just received by JAMES MUNROE & CO., 134 Washington st. j7

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THE BOSTON HANDEL AND HAYDEN SOCIETY'S COLLECTION; edited by L. Mason—new edition. The character of this work is too fully established by its extensive circulation throughout this country, and the approbation it has received in England, to need any remarks at the present time.

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PARENTS and others who are desirous of presenting the best books to their children, those which will combine elegance with useful instruction, are invited to look in at the store of the subscriber, on the approaching holidays. They will there find a rare and very extensive collection of Books, Annuals, Fancy goods &c. suited to all ages and capacities.

Among the collection of Books, may be found the following new works.

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The Juvenile Scrap Book (English)
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The Wreath

By BENJ. H. GREENE 124 Washington, corner of Water street. d 24

AMERICAN MONTHLY MAGAZINE.

PROSPECTUS.—On the first of January, will be published the first number of the ninth volume of the American Monthly Magazine. This will commence the second year of 'The New Series of the American Monthly.' One year has passed since, by the union of the New England Magazine with this well established periodical, the re-sources of a publication which had previously absorbed those of the American Monthly Review and of the United States Magazine, were all concentrated in the American Monthly Magazine; giving at once so broad a basis to the work as to stamp its National character and ensure its permanency. The number of pages, which have each month exceeded one hundred, was at the same time increased, to make room for the additional supply of original matter; and each number of the work throughout the year has been ornamented with an engraving, executed by the first artists in the country. How far the literary contents of the Magazine have kept pace with these secondary improvements, the public are the best judges. The aim of the proprietors has been, from the first, to establish a periodical which should have a tone and character of its own; and which, while rendered sufficiently amusing to ensure its circulation, should ever keep for its main object the promotion of good taste, and sound, vigorous, and fearless thinking upon whatever subject it undertook to discuss; which in a word, should make its way into public favor, and establish its claims to consideration, rather by what should be found in its pages than by any eclat which the names of popular contributors, or the dissemination of laudatory paragraphs, could confer. Nor has the American Monthly had any reason to regret having adopted and followed out the course prescribed to itself from the first. It has, indeed, lost both contributors and subscribers by the tone of some of its papers; but by the more enlightened, who have judged of the tendency of the work in the aggregate, and not by its occasional difference of opinion with themselves, it has been sustained with spirit and liberality. It has been enabled to emerge from infancy and dependence upon extrinsic circumstance; and the quickening power of many minds, laboring successively or in unison, has infused vitality into the creation while shaping it into form, until now it has a living principle of its own. It has become something, it is hoped, which 'the world would not willingly let die.'

But though the subscription list of the American Monthly has enlarged with the publication of every number during the last year, it is not yet sufficiently full to justify the publishers in carrying into effect their plan of liberally compensating both the regular contributors and every writer that furnishes a casual paper to the work. Nor until literary labor in every department of a periodical is adequately thus rewarded, can it fully sustain or merit the character which an occasional article from a well-paid popular pen may give it. If these views be just, there is no impertinence in appealing here

POETRY.

THE EVENING HYMN.

BY THOMAS MILLER, BASKET-MAKER.

How many days, with mute adieu,
Have gone down yon untrodden sky!
And still it looks as clear and blue
As when it first was hung on high.
The rolling sun, the frowning cloud,
Thus drew the lightning in its rear,
The thunder, trampling deep and loud,
Have left no footmark there.

The village bells, with silver chime,
Come softened by the distant shore;
Though I have heard them many a time,
They never rung so sweet before.
A silence rests upon the hill,
A listening awe pervades the air;
The very flowers are shut and still,
And bowed as if in prayer.

And in this hushed and breathless close,
O'er earth, and air, and sky, and sea,
That still low voice in silence goes,
Which speaks alone, great God! of Thee.
The whispering leaves, the far off brook,
The linnet's warble fainter grown,
The hive-bound bee, the lonely nook,—
All these their maker own.

How shine the starry hosts of light,
Gazing on Earth with golden eyes;
Bright guardians of the blue browed night!
What are ye in your native skies?
I know not—neither *can* I know—
Nor on what leader ye attend;
Nor whence ye came, nor whither go,
Nor what your aim or end.

I know they must be holy things
That from a roof so sacred shine,
Where sounds the beat of angel wings,
And footsteps echo all divine.
Their mysteries I never sought,
Nor harkened to what Science tells,
For, O! in childhood I was taught
That God amidst them dwells.

The darkening woods, the falling trees,
The grasshopper's last feeble sound,
The flowers just wakened by the breeze,
All leave the stillness more profound,
The twilight takes a deeper shade,
The dusky pathways blacker grow,
And silence reigns in glen and shade—
All, all is mute below.

And other eves, as sweet as this,
Will close upon as calm a day,
And, sinking down the deep abyss,
Will, like the last, be swept away:
Until eternity is gained,
That boundless sea without a shore,
That without time forever reigned,
And will when time's no more.

Now nature sinks in soft repose,
A living semblance of the grave:
The dew steals noiseless on the rose,
The boughs have almost ceased to wave;
The silent sky, the sleeping earth,
Tree, mountain, stream, the humble sod,
All, tell from whom they had their birth,
All cry, 'Behold a God!'

From the New York Observer.

The following beautiful lines were written by the late Dr Alfred A. Woodhull, of Princeton, New Jersey. They were dictated by him during his last illness, when he himself was persuaded that he was drawing near to death. It is affecting and instructive to listen to the strains which he here sends back to us from the confines of the world of spirits, making his own experience to instruct us in the value of that peace which he then felt, and the preciousness of the rest upon which he knew himself to be just entering.

'May I die the death of the righteous and may my last end be like his.'

'There remaineth therefore a rest for the people of God.'

Traveller! dost thou hear the tidings
Borne unto thy weary ear,
Soft as angels' gentlest whispers
Breathing from the upper sphere,
Sweetly telling
Thy redemption now is near.

In the desert's gloomy terrors
'Mid the tempest's booming roar.
Hark! the still small voice of mercy
Breaking from yon peaceful shore,
Sweetly telling
All thy toil will soon be o'er.

Mourner! when the tear of sorrow
Swells from up thy stricken breast,
Raise thy streaming eyes to mansions,
Where the weary are at rest,
Sweetly telling
Here thou'lt be a welcome guest.

Mortal! when death's viewless arrow
Quivers in thy fluttering heart,
Lift thy lapsing thoughts to Jesus,
Who disarms the fatal dart,
Sweetly telling
I, to thee my peace impart.

MISCELLANEOUS.

SAD STEAMBOAT DISASTER.

The following graphic account of the scene on board the steamboat Flora, after the bursting of her boiler near Cincinnati on the 17th ult. is from the pen of the Rev. Dr Ezra Stiles Ely in letters to the editor of the Philadelphia Observer.

Ohio River, Steamboat Robert Emmet, }
November 15, 1836. }

Dear Brother,—Your friend, the writer, trusts, that he is not a Jonah in his travels, and yet from much travelling and the will of heaven he has to tell of some sad disasters. Formerly I could say, 'a night I have been in the deep,' in reference to the stranding of the steamboat 'Connecticut,' in the time of a hurricane, and then I thought the scene a dreadful one, when sixty passengers for hours were washed with swelling waves and expected a watery grave; but none of them were lost. On the 18th inst. I was roused from slumber on board the steamboat Flora, lying at a wood yard about thirty miles below Cincinnati. We had come in her from St. Louis in Missouri, in a pleasant passage of nearly five days, and had been highly gratified with the neatness of the boat, good fare, agreeable fellow passengers, the kind attentions of her captain and good order among his crew. We listened on the evening of the 16th to some sacred airs played by Mr Benjamin Myrick, of Charlestown, Mass. on the German flute, while several joined their vocal praise to his instrumental music; and all had gone to rest with the expectation of being in Cincinnati the next morning. But a noise appalling awoke me at five o'clock A. M. and I said within myself, 'the boiler has burst.' Instantly it occurred to my mind that the danger from flying portion of iron was gone with the sound, and that inhaling the steam was the worst thing subsequently to be dreaded. Holding my breath, I arose from my berth with the intention of seeking my wife and children in their state-room, which was situated almost twenty feet aft of the place where I had slept, but the steam prevented me from seeing any thing but itself, and a sense of suffocation drove me back to my berth, and the window in it which I opened, and thrust my head out to take an inhalation. Again I attempted to pass through the cabin, but met with the same powerful aeriform resistance. Then I plunged through the casement, and forcing open the side door of the cabin, opened the opposite door, when a current of air gave immediate relief. Passing around the guard to the stateroom window I found my wife and two children gone, but soon fonnd the latter in the ladies' cabin, and the former calling aloud for me near the berth in which I had reposed. Thanks to our guardian God, we were all alive and sound, while twenty of our fellow passengers had been scalded, or wounded with broken glass. In the fright, two had jumped into the river and been taken up by the yawl.

The steamboat Mountaineer soon came along side of the Flora and towed her up to Cincinnati. Of the order of events from five o'clock until noon I can scarcely tell you any thing, except that I could not get time to put on my clothes before ten o'clock. in consequence of the numerous scalded faces, hands, arms, feet, necks, and legs to be bathed in brandy and water, the only remedy on board, except the occasional ministration of laudanum. Two thirds of the people on board, including all above and below, were unhurt, but not all men have sufficient presence of mind in such circumstances, and sufficient experience to be useful surgeons and nurses. My wife and myself had before been sadly trained, by the loss of a dear child which you may remember was burned to death. What could be done for the sufferers was done, but oh! how slight the relief which can be given to those, whose skin hangs like white ribbons from half their external surface, and whose throats and organs of respiration have been all scalded at once!

Five gentlemen were considerably scalded, or seriously, but not dangerously wounded in one hand. Mr Thomas was burned in the back of his neck and both hands. Rev. Luther Halsey, D. D. and two other persons were scalded in their faces and both hands. So were two youths of the name of Turner.

A Mr Allen from Mass. was wounded in one hand, and in one of his hips. His brother, besides suffering injury from glass, was severely scalded in his face, hands, throat and lungs.

Mr Shepherd, an interesting young gentleman, returning from Illinois, lost the skin of both hands, and a part of his face, but worse than all, inhaled the scalding air, so that in my judgment his recovery must be very doubtful.

Mr Samuel Donnelly of Washington, in Washington county, Pa. called me to him and said, 'Do you think I am dangerously hurt; are my signs bad.' Poor man! I at first thought he had suffered only in his hands, but on further examination, I discovered that no skin adhered to him below his loins. He was uncommonly patient and resigned. His wife extracted with her fingers the whole skin of the roof of his mouth, at once.

Mr McLaughlin from Columbianna county, Ohio, was scalded in an equal manner, and died soon after he was landed at Cincinnati. After the accident happened, he called me to him, and begged that I would pray for him, for soul and body, but especially for the former, for said he 'I can't live.'

Philadelphia, Dec. 12. Returning from the borders of the grave, near which I have been confined for twenty days past, I resume my narrative through the hand of an amanuensis. Mr McLaughlin has left a widow and a large family of children to lament his untimely death. Mr Myrick appears to have been an amiable and pious man. On the evening preceding his death he played among other airs, Courage, Disconsolate, Coronation, and Watchman tell us of the night. Soon after he was scalded, I found him in his berth and bathed him. He said, 'I can't live—I must die.' He had slept in the captain's stateroom near the boilers, and was so scalded as to remove most of the skin of his face, and all the skin and nails of his hands and feet. He suffered most, however, in his throat and lungs, and from the first was scarcely able to swallow any thing. I said to him 'There is neither hope nor help for you, but in the mercy of God through our Lord Jesus Christ.' He replied, 'I know it,' and having committed to me all his worldly effects, and desired that I would have him buried, he folded his bleeding hands upon his breast in prayer. In this exercise he seemed to continue, resigning his soul to Jesus, until without a struggle or groan, he breathed his last. Moses a waiter in the cabin, aroused from sleep by the noise, thought he had slept too long, and ran to light a candle to waken the steward. The steam met him and covered his mouth, face and chest with blisters. I dressed his wounds twice, but he expired the next morning.

Another deeply interesting case of suffering was that of the Hon. George L. Kinnard, a member of Congress from Indiana. He was badly scalded in the face, left arm, right groin, feet and ancles. He committed to me his pocket-book and keys, and insisted on knowing the worst of his case. I told him that there were four persons worse scaled than himself. He manifested a great dread of being disfigured and maimed, if he should recover. 'Oh, sir,' said he, 'if I were but prepared to die, I should be resigned. I gave up all for lost, and would have thrown myself overboard in anguish and despair, but was prevented.'

So far as practicable, while bathing him, and opening his blisters, I administered to him the consolations of the gospel, and assured him that there is mercy with God, that he may be feared, and that Christ Jesus came into the world to save sinners. 'I know it, Sir,' said he, 'and for the first time have begun to pray to God to be merciful to me a sinner.' I told him that he could not offer a more suitable prayer: and that God, when thus addressed in sincerity is ever ready to hear.

'But,' said he, 'I have long slighted all God's entresties, and abused his mercies.'

'Alas,' I answered him, 'we have all done the same in times past, but God is slow to anger, and ready to forgive.'

'I have had a pious mother and sister,' said he, 'to pray for me; but I would not heed them; and now I find that all my seeming morality was no morality in God's sight.'

'True,' I answered, 'there is no real morality without true piety towards God; but I must think that God has sent this calamity on you, and is now over ruling it in his mercy in answer to the prayers of your pious friends.'

During our repeated conversations, he addressed many short prayers to the throne of grace.

After his removal from the boat to the hospitable mansion of the Hon. Mr Lytle, he desired I should be sent for to pray with him. Before I knew of this request however, I called and found him making his will. In that instrument he inserted an expression of his faith in Christ, and deep sense of his merits. When he had finished his will, he begged all present to take notice, that he had been a great sinner in the sight of God; and now desired nothing so much as reconciliation to God by Jesus Christ. He entreated all to pray for him, and when I had concluded an address to the throne of grace, he besought me not to cease to pray for him while he lived. I called on him again on the morning of the eighteenth of November, and found him in the same frame of mind, supported by hope in God. The papers have since informed us that he has been called away to his eternal home. He was evidently a man of strong, sound intellect; and who can tell but that this steamboat disaster was appointed for his everlasting salvation.

The two young men by the name of Turner, were accompanied by their sister, who escaped all harm, not long ago their father had died on a journey, and a few weeks since their mother had been buried at New Madrid They were seeking a new home among their relatives near Stubenville, in Ohio.

Mr Fisher, of Salem, in Kentucky, was among the greatest sufferers. What has been or will be the issue in relation to him and several other of our fellow passengers, I have yet to learn. That I escaped injury is a mystery; for Dr Halsey in the next berth beyond me was scalded. Possibly the voluntary suppression of my breath, and a loose flannel wrapper may have been the means of my safety. One man who made his bed on the floor, profanely said, 'that he escaped, because he was a damned old cripple and good for nothing!' A young man who was a cripple of different sentiments suffered no injury. Had I strength I might enlarge, but at present can only say, 'In the midst of life we are in death,' and 'Lord, so teach us to number our days, that we may apply our hearts unto wisdom.'

AN IMPORTANT FACT.

A lady in Lexington, Ky. a member of the Presbyterian church, and a Teacher in one of the Sabbath Schools, has been instrumental to the conversion of thirty young ladies during the time she has been engaged as a Teacher. During the several years, from the commencement of the school, twenty-eight joined the church, one of the others would have joined, if she had not been prevented by her Father,—and the other, it is believed, died happy, though she had not joined the church. Faithful Teachers!—the Lord is not unmindful of your work of faith and labor of love in his blessed service! Do not, therefore, 'become weary and faint in your minds.' 'In due season we shall reap, if we faint not.' A FRIEND.

ADVANTAGES OF BENEVOLENCE.

A Piedmontese nobleman, into whose company I fell at Turin, (says Mr. Rages, of Italy,) told me his story without reserve as follows;

'I was weary of life, and after a day such as few have known, and none would wish to remember, was lounging along the street to the river, when I felt a sudden check; I turned and beheld a little boy who caught the skirt of my cloak in his anxiety to solicit my notice. His look and manner was irresistible. Not less was the lesson he had learned.—'There are six of us, and we are dying for food.' 'Why should I not,' said I to myself, 'relieve this wretched family? I have the means, and it will not delay me many minutes. But what if it does?'—The scene of misery he conducted me to I cannot describe; I threw them my purse, and their burst of gratitude overcame me. It filled my eye, it went as a cordial to my heart. 'I will call again to-morrow,' I said. Fool that I was to think of leaving a world where so much pleasure was to be had and so cheaply.'

Among those who serve at God's altar, was one who had faithfully discharged through a long life, the holy duties of his vocation. He lingered after his contemporaries had gone to rest. By the fireside of his only son, he sat in peaceful dignity, and the children of another generation loved his silver locks. In that quiet recess, memory was lulled to sleep. The names of even familiar things, and the images held most indelible, faded as a dream. Still he lived on—cheered by that reverence which is due to the 'hoary head, when found in the way of righteousness.' At length, his vigor failed. The staff could no longer support his tottering steps, and nature tended to her last repose.

It was attempted by the repetition of his own name, to awaken the torpor of memory. But he replied, *'I know not the man.'* Mention was made of his only son, the idol of his early years, whose filial gratitude had taken every form and office of affection: *'I have no son.'* The tender epithet by which he had designated his favourite grandchild was repeated: 'I have no little darling.' dAmong the group of friends who surrounded his bed, there was one who spoke of the Redeemer of man. The aged suddenly raised himself upon his pillow. His eye kindled, as when from the pulpit, in the vigor of his days, he had addressed an audience whom he loved. *'I remember that Savior. Yes—I do remember the Lord Jesus Christ.'—Mrs. Sigourney.*

GINGKO TREE.

The only specimen of this rare and curious tree which we know of ever having been brought to this country, is that which, for many years, ornamented the garden of the late Gardner Greene, Esq., ad which was afterwards transplanded to an elevated spot on the Boston Common, where it now stands. As this tree is seldom seen, excepting in the country where it is indigenous, we give below a brief history of it, which is extracted principally from Kampfer's Travels—a book almost as rare as the tree itself which it describes.

'The gingko is very abundant at Japan, where it attains the size of a large walnut tree. It has a straight trunk, terminated by a lofty spire or stem—gray bark, full of fissures, when old—and a foliage peculiar to itself, the leaves being jagged and notched at the extremity, smooth, shining, and of a fine green, with numerous parallel ribs.

'Its fruit, (called by the Japanese *itsionoki.*) is a pulpy substance, about an inch long, and contains a thin but hard stone, with a solitary, oval kernel, of a white color, and flavor resembling the almond. It is pleasant to the taste, and wholesome—being eaten at all great festivals among the Japanese, by whom it is highly esteemed, and is supposed to possess the power of promoting digestion.'

There is now growing in the king's garden at Montpelier, in France, a gingko tree, sprung from a root cut about forty years since, which is fifty-four feet high, and six feet in circumference, at its base.

CHRISTMAS AND NEW YEAR PRESENTS.

ANNUALS. Friendships Offering, Keepsake, Heath's Book of Beauty, Juvenile Scrap Book, Magnolia, Juvenile Forget-me-not, Token, Gift, Pearl, Religious Souvenir, Violet, Union Annual, Jewel, Youths Keepsake, Christian Offering, Christmas Box, and Boston Book.

Also—The Young Ladies Friend, Young Ladies Gift, Ladies Wreath, Portland Sketch Book, Poor Rich Man and Rich Poor Man, American Lady, American Gentleman, Good Life, Maundrell's Journey to Jerusalem, Path of Peace, Scenes and Characters Illustrating Christian Truth, in 6 vols. Brooks' Prayers, Brooks' Monitor, Religious Consolation, Meditations for the Afflicted, Mrs Sigourney's Letters to Young Ladies, &c.

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WITH a progressive series of Easy Reading Lessons. By Levi W. Leonard, author of the Literary and Scientific Class Book, and Sequel to Easy Lessons.—Eighth Edition. The first edition of this book was published in Oct. 1835; since that time the demand for it has been such, that *eight* editions have been printed.

North American Spelling-Book.—We most cordially recommend this work to the public, as well adapted to its design. The author seems to have kept in mind, a truth, which many of his predecessors either forgot, or never learned.—That to interest children, we must present words and ideas adapted to infant capacities, both in in their arrangement and simplicity of meaning. We should like to see it take the place of the various others of the kind, which we believe often cause a lasting indifference for books.—*N. H. Statesman.*

Published by GEO. TILDEN, Keene, N. H. and for sale by HILLIARD, GRAY, & CO. d3

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